THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan",
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.

LIBRARY COPY

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXII JUNE 1951 No. 6

"THUS HAVE I HEARD"—

It is an ancient teaching that mental laziness provides a fertile soil for the germination and growth of many vices, among them vanity, jealousy, avarice. It is not only that Satan proverbially finds mischief for idle hands to do. To produce idle hands, that constant enemy of man on earth must instil indolence into the mind of man. If the mind moves aright it creates virtues and establishes itself on moral principles. But this the minds of men are not doing.

There is prodigious mental activity in the civilization of today. That activity in action spells restlessness and discontent; it deludes men and women into fancying that they are busy. Busy whirling like mad *dervishes*, hoping for ecstasy! Ratiocination is mistaken for meditation and restlessness for activity; mental laziness is obscured by the myriad motions of passions, prejudices, prides. When men are moved by inordinate likes and dislikes they mistakenly assume that they are mentally active, whereas their minds are more or less inert.

Mental creativeness is rare; imitation of the activity of the few creative minds is rampant and often those imitations are parodies—pathetic when not ludicrous. In the solution of his problems man rarely proceeds in the right way. The calm and dispassionate evaluation of one's own problems by the light of one's own mind, aided by Right Ideas which have always ruled the world, is not undertaken.

Our civilization is built upon false values. The ever-changing nature of matter is pointed out by modern science, but for the scientist himself and those for whom his word is law, the immortal and never-changing nature of Spirit is an unproven, vague generality. The masses of men *are* influenced by the Divinity at the core of their own being which shapes *its* ends, rough-hew them how they will. But countless men who admire and worship science transfer their intuitive loyalty from the

stability of immortal Spirit to the shifting sands of kaleidoscopically changing matter. Organized religions, on the other hand, confuse the human reason by false notions about god and gods, heaven and hell, and so lead men to a hedonistic activity ruinous alike to mental calm and to a steady life.

To overcome difficulties, to live intelligently and to move onward, one needs to hitch his wagon to some constellation of Divine Ideas. Such cannot be found in the constantly shifting sands called knowledge by the modern schools. There is that Knowledge which changeth not, which, like the Spirit in man, is constant; its laws are thoroughly consistent.

Philosophical ideas and ethical ultimates are the basis on which that knowledge is reared. Though psycho-analysis and the so-called science of psychiatry would do away with man's Divine Intuitions, as biology and physiology and chemistry have all but done away with the philosophical principles of immortality, causality and the activity in the many of Spirit, which is One, still those innate ideas reveal themselves in the intuitive response to their presentation; and even today the moral ultimates command assent from the consciousness of man.

Truth, Justice, Mercy, Harmlessness, mean ever the same. Passionate Minds may argue about them and write volumes, but the heart of the common man knows what is meant by and is implicit in these Divine Virtues, these moral Principles.

Ethics are difficult to practise because their cosmic counterparts are not glimpsed. The universe is moral —is just and merciful, aye! even harmless, though it may not seem so.

The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn, for rigid Justice rules the world.

The moral order of the universe is a superb fact; the ancient sages taught that truth in which the human mind today needs to be trained. The moral universe and not only the material one is governed by Law. Our mental laziness will disappear when we perceive this truth and act upon its numerous implications.

SHRAVAKA

THE ROLE OF THE WRITER IN THE PRESENT CRISIS

[The article of our esteemed Irish contributor, R. M. Fox, in our February issue, on the tyranny of the machine, which is destroying the truly civilized life of the world, and on what creative writers can do to provide a remedy, was so provocative as to prompt us to secure the two notable opinions which follow. **Shri J. C. Kumarappa,** with his usual penetration to first principles and their application to human life, presents important views. He stresses the evils of the mechanistic aspect of our civilization which are corroding the sense of Justice and destroying Liberty the world over. **Shri K. R. Srinivasa Iyengar** appeals to his brother writers to meet the challenge of mechanistic and militaristic forces by the correct use of moral forces.

The curse of technology has been strikingly and vividly portrayed by the Roumanian novelist, G. Virgil Gheorghiu, in his very remarkable and awe-inspiring novel, *The Twenty-fifth Hour*. The Indian public is not aware of the real tragedy of Europe, caused by the wars; all the evils they caused are not known and the most potent of them threaten to overtake us in India who are neglecting to apply the principles of the great Father of the Nation and are thoughtlessly following industrialization, mechanization, militarization, and so furthering the regimentation of the thought, will and feeling of India's humanity.

Writers everywhere must attack what is wrong and dangerous in their own leaders and people, and Indian writers in particular must follow the helpful suggestion that they look for inspiration, guidance and sustenance for their creative labour to the ideology of the seers and singers of the ancient world. Our writers and those of other democratic states (unlike their Russian confrères) are still free to express their views and to educate and enlighten the masses. They should, so as to become what Shelley truly called the poets: " the unacknowledged legislators of the world."—ED.]

I.—THE CORE OF REAL DEMOCRACY

In the February issue of THE ARYAN PATH Mr. R. M. Fox, in his article, " The Writer on the Anvil, " holds the factory to be " the forcing ground for a view of life that excludes beauty, freedom and compassion. " He is " concerned with the place of the individual in modern industry and the stultifying, deadening effect of factory routine " and urges " those writers and thinkers who ignore the workshop and its problems, while pleading for a freer world, " to realize " that they are leaving out of account large areas of modern life which can exert the greatest amount of mass pressure for good or for ill. " Thus he seeks to harness the writers' ability and influence to democratize industrial life,

While we fully endorse the arguments and thesis of Mr. Fox, we feel that he did not have in mind the industrial life of India, which is only a small fraction of the entire economic life of the people. However influential the industrial sector may be, it is not enough for Indians to stop the democratizing effort there, as the major part of the nation's life throbs in the rural areas. We heartily endorse Mr. Fox's contention that the relation of the individual to his means of livelihood should be put on a proper foundation. But the livelihood of more millions of our people lies in the fields than in the factories. Hence, we would urge that democratizing rural life is a still greater responsibility resting on the writers of India.

India has attained political independence with adult franchise. The future of the country lies in the hands of the voters and the voters have to be educated by the writers. But, before the writers can presume to undertake this grave responsibility, they have to study the rural people—their life, their thought, their work and their problems. The industrial sector is much nearer home. Most writers, like the industries, are town dwellers, and so their acquaintance with the industrial workers is closer. They can understand them better. The rural areas are the "interior," little known and less sought. Their importance and potentialities are, however, immense. How are we to tackle this field of work? What is required to democratize rural life?

No doubt democracy provides the necessary training ground to develop the inborn "human qualities of eagerness, curiosity, courage and generosity of mind." Mr. Fox thinks that democratic practice and a degree of responsibility in the conduct of industry will afford all that is needed. To us it seems that organizational forms, while they may be useful in helping the mechanism of democracy, will not go deep enough to mould character.

More than democratic practice, what is wanted is democratic living. People's association with one another in their daily lives should develop all that is noble in man. The opportunities for close-knit human life are very limited in urban areas. The dweller in one flat does not know who the occupier of another part of the house is. The fullest opportunities for the growth of all faculties are offered in those walks of life that bring us into touch with our fellow beings at as many points as possible. To assure that this close contact shall lead to mutual benefit there must, of course, be good-will and fellow-feeling; otherwise it may bring about violence. Hence we hold non-violence to be the bed-rock of democracy.

Close contact is inevitable in rural life, where everybody is acquainted with everybody else; the problems are common and the daily needs of all are the same. In attempting to meet the situations that confront them, people should draw closer to-

gether and this would bring about the oneness of feeling which is the foundation for democratic living. Political democracy should arise out of such living, mutual experiences and not out of a set form of behaviour.

At the present time rural life is disintegrated; all kinds of foreign elements have crept into it, bringing in their wake selfishness, greed and isolationism. To overcome these it will be essential, in the first instance, to rebuild village life; to build it on co-operation rather than on commercial competition. The impact of industrialism of the Western type has demolished all vestiges of unity and co-operation. It is important that the daily life in the villages should bring out the fact that we are all members one of another. This cannot be brought home to the people unless the economic life is so fashioned as to bring about a family spirit among the villagers. As long as every cultivator works only for his own benefit, irrespective of what happens to his fellows, there can be no mutual confidence or faith. And without these as the foundation it is not possible to construct any form of democracy.

As already indicated, non-violence is the essence of democracy. It would seek mutual benefit. In a simple society the elementary needs of life are the basis of social welfare. Food, clothing and some protection against the weather are what is needed. In providing these the villagers should work together and guarantee each other's needs. This would call for village self-sufficiency as a condition for non-violence. If these needs were to be in short supply at any time the stronger would be tempted to assert himself to gain possession of what is available. This would give rise to the exploitation of the weak by the strong and ultimately might would succeed. Where might rules, there can be no democracy. Real democracy can exist only when the weakest is treated as well as the strongest. Equality and justice should prevail irrespective of the individual's ability to enforce his will on others.

It becomes essential, therefore, to work towards village self-sufficiency in order to generate the basic forces that will lead to the development of the real democracy which will not be content with a mere formal structure but will bring about the full expression of the spirit underlying human relationship of the highest order.

Rural life will be built up on an economic base that will work to bring about the satisfaction of primary needs. Agriculture will be planned to produce the types of food needed for a balanced diet for all the people; and cotton, etc., enough for other needs. The humblest in the village, whatever his work may be, should get a balanced meal. The products of cultivation should be distributed *pro rata* according to need, and every member should contribute towards production to the best of his ability. The village

artisans should get their share of agricultural products based on their human needs and not as a reward for work done.

This was the principle underlying the old Indian village organization. That simple structure could not withstand the onslaughts of modern commerce and gave way under the stress of industrialism. We have to reconstruct it, not exactly on the same old lines, yet keeping in view the humane considerations underlying it.

In an economic order of the kind just described there will not be the wide range between glut and want that exists today. The level of life will be more or less even. Private property will assume the status of a trust and will be held for mutual use and enjoyment.

To bring this condition about, as a first step, a few social experimenters will have to settle in the villages and share in the life of the people. They should produce all that they themselves need in the way of primary necessities and set an example for others to follow in maintaining a high standard of sanitary and hygienic living. With the co-operation of the villagers they should run schools and dispensaries, organize cultural entertainments, etc. Thus they can demonstrate to the villagers what can be done by their own efforts to bring about their own welfare. This will create self-confidence and develop the spirit of self-help on which alone democratic life can be built.

Little Panchayats can be set up to look after the village needs, such as constructing roads; keeping clean the neighbourhood of wells and tanks; collecting the refuse and night-soil and making compost manure out of these; and providing other common facilities needed by the village. This life will call for the sharing of many hardships and entering into the problems that confront the villagers generally, but it will provide the training ground for democracy, not only for the villagers but also for the experimenters themselves. It will fuse the whole community into a solid whole. Such a type of common existence alone can usher in real democracy.

This democratic village life will expand into tahsil dimensions and, stage by stage, be applied on a district, Provincial and Union-wide scale. Then the more experienced and gifted ones may transcend even national barriers and enter the international field. Democracy cannot be limited to small regions. Its spirit will in time permeate the whole world. When that happens humanity will assume the character of a united family, where each member feels the joys and shares in the sorrows of all the other members. When such mutual understanding and co-operation come into existence there can be no major conflicts to precipitate totalitarian wars.

Today countries like the U. S. A., the U. K. and the U. S. S. R. all pretend to follow democratic principles, have set up various forms of

democratic governments and yet generate jealousy and hatred. These land them periodically in deadly diabolical wars which draw into their orbit other peace-loving nations also, much against their will. Real democracy can be developed only by adherence to non-violence leading to a society which abhors the exploitation of fellow-men.

The acid test of democracy is continued peaceful living. Wars are a denial of democracy. No formal imitation of democratic fashioning of the nation's life can usher in real peace. The world needs democracy of the right type to set it on proper lines. The starting-point of all democratic life is the village, where life should be shared in its fullness. Other attempts may provide a semblance of democracy but it will crumble to pieces the moment the winds of dissension blow upon it. Democracy is not worth while unless it be strong enough to withstand the conflicts that, from time to time, shake the foundations of human relationships.

As long as human nature is not perfected into the divine, differences will arise; but the spirit of social existence should be so strengthened by the sharing of life and its problems that the realities of life will solder the people together instead of blowing them apart. The world today needs this spirit in abundance. The writers should not only preach and write but also strive to live such lives themselves. Only then will they be able to discharge the heavy responsibilities resting upon them.

J. C. KUMARAPPA

II.—A FUTURE FOR THE CREATIVE WRITER

Mr. R. M. Fox's article on "The Writer on the Anvil" in the February 1951 number of THE ARYAN PATH raises certain fundamental issues. What is the future of creative writing in the face of increasing regimentation? How is the factory worker to be enabled to preserve his individuality, when he is but one of thousands engaged in mere mechanical processes inside an unbeautiful and stifling industrial plant? With specialization taking such strides as we witness, how much longer can human beings speak a language which all can understand? These are, of course, related questions, arising out of the impact of the machine on the status of man as a self-poised, self-evolving, self-realizing phenomenon. The real question, therefore, may be stated thus: What will be the status of individual man in the atomic age?

The technological revolution of the 19th and 20th centuries has radically changed the structure of society, and middle-class society especially has suffered in consequence. Quick means of transport, culminating in air travel, have largely shattered both the barrier and the

romance of distance. The far-flung operations of industry and "Big Business" have led to the destruction—at any rate the loosening—of the discipline and unitary structure of family life. Life partners are often forced to live apart, children find themselves scattered over the entire subcontinent, and the whole family rarely, if ever, manages to gather together and thus experience that sense of identity which in olden times so largely contributed to the continuity of tradition. Sinister mental barriers arise unawares and communication is neither easy nor natural.

The average middle-class man has become a veritable nomad today, a Sindbad without his romance, a Wandering Jew without his intensity. His cultural life is a mere chapter of accidents, a heap of odds and ends. Half the time, when an Indian of the middle class talks in the vernacular, he thinks in English; when he talks in English, vernacular modes come breaking in; and, of course, Hindi falls in between, a puzzled intruder or a conscripted guest. In the home there reigns a babel of tongues, with the mother hysterically voluble in the vernacular, the children chattering in a variety of languages—classical, modern Indian, modern European, or a medley of all these—and the father tolerant or cross or sternly monosyllabic.

How can there be a society, asked E. M. Forster, without houses, without neighbourhoods, without foci? Here in India conditions are even worse: our middle class has not only no homes, no neighbourhoods and no foci, but not even a language of its own. In such a barren, exotic, multi-lingual atmosphere, how can choice flowers of culture bloom, fruits ripen to perfection? Flowers and fruits there are, no doubt,—not so many as we should like, but still quite a few—but they are there in sheer defiance of the unpromising circumstances.

There is, then, the worker in the factory. Today great agitation is being carried on to secure for him good wages, shorter hours and various other advantages. All this, however, leaves untouched the central problem: the status of the individual man.

The agricultural labourer works hard, but he at least knows what he is doing; along with the toil there is pride as well—pride in the feeling that he is participating in an activity demonstrably creative. His round of duties falls into a rhythmic pattern, and his life is broadly tuned to its movements. He sows, he tends, he waters, he watches, he reaps. He lives in hourly association with Nature's munificence; his intercourse with his fellow-men is easy and natural; and, caste-ridden though it is and hence with many sore spots, there is still something of a "society" in agricultural areas.

Even when the peasant or the farm labourer is ignored by the Government and by party politicians alike—and this is only too often the

case—he jogs along somehow and, within the limitations of his milieu, he is even happy and contented. Rural arts, folk-songs and dances, local festivals and carnivals, *purān*-readings and expositions, all these help to keep the agricultural population educated and cultured in the quintessential meaning of the term. To be literate is not necessarily to be educated or cultured, and wisdom and mother wit may often prove more fruitful than a grinding drill in the three R's.

The worker in the factory, better-dressed and better-paid than the agricultural labourer, literate and clever in a way that astonishes his country cousin, is fatally cajoled by city attractions to live improvidently. He has, accordingly, neither peace nor security; he experiences no pride in his work; he does not even understand what he is doing day after day within the confines of the factory. Mechanical processes tire and demean him, make him stale and gradually immobilize his intellectual faculties and deaden his sensibilities. He becomes, in course of time, a "sub-man"—a "mole" among men, or a "prole," as George Orwell has imagined him—a creature as trim and efficient as a screw or a nut, and almost as incapable of intellectual and spiritual life.

The technological revolution, unattended by a democratic revolution in the real sense of the term, has created communities like those of ants and bees, and vulgarized all aspects of life and thought. The cinema, the radio and the newspaper have brought about an utter chaos in values, and the urban dweller of our times is helpless to resist its disintegrating pressure. The life of the city's teeming millions is a nightmare, a contagious disease; the tempo of urban life is maddening and organized civilization has become almost an organized conspiracy. In the village, on the other hand, even when all its manifold discomforts are admitted, some sane and healthy life is still possible.

Further, industrialization and urbanization have brought in their wake a high degree of specialization —in skills, in occupations, in modes of life. Some keep awake at night and sleep in the daytime; some have their ears forever glued to receivers; some watch a dial and take notes; others tap-tap and file away the hours, days and years. Even in a university the members of different faculties talk seemingly at cross-purposes; what the science man says sounds increasingly like *abracadabra* to the humanist, and the humanist's attitude is mere Greek to the scientist. Everywhere the common denominator in social intercourse is being remorselessly reduced to zero, and the community is thus fast splintering itself into innumerable segments, each talking a lingo nearly unintelligible to the others. The language of abbreviations and contractions—UNO, UNESCO, ECAFE, etc.—is being perfected to a frightful degree of incomprehensibility. In the newspapers, different columns

are meant for different classes of readers; there are few items which are meant for or appeal to all. There are detective-story addicts, wild-west story addicts, cheap-romance addicts, and so on; and thus even readers of fiction fragment themselves into smaller units determined by their fierce preferences and prejudices.

We witness, then, a twofold evil; atomization and regimentation. The human family is first broken into bits and shuffled into divers categories; then standardization is effected ruthlessly within each category. The commissars at the top, the "proles" at the bottom, the many intervening categories; all are factory-products, neatly turned out by Collectivism Unlimited. Manners and morals, food and clothing, athletics and amusements—everything is being controlled. The itch for routine and regimentation knows no bounds. Not even science is nowadays exempt from interference from Authority. Not to conform is to perish. The individual human being is less than nothing; the aggregate, the state, the party, is everything. The still small voice of humanity must be stifled; there is room only for the fearful boom-boom-boom of Propaganda.

It is not at all surprising that, in these circumstances, literature seems to be in a withering state—or, to vary the metaphor, in a state of artificial bloom, like paper-flowers in gorgeous colours. On the other hand, it would be a confession of despair to predict either that the Atomic Age would see the suicide of the human race or that it would completely muffle the creative life of man. It is prudence to measure the dangers ahead, but it is folly to be overawed by them. What man has called into being—even when it is as hideous as a Frankenstein—man can control and turn into a helper.

Political or socio-political adjustments come first—the application of democratic principles to industry, for instance, to which Mr. Fox has made pointed reference in his article—and these may be expected to ease the situation considerably. A living wage, an honourable and responsible sense of participation in the work, reasonably agreeable conditions of life—these are necessary to the manual no less than the intellectual worker. But much more is needed if the malady of the century is effectively to be cured. The worker today, torn from his home and his ancestral moorings, is but a leaf in the storm of urban artificiality; what is urgent is to give him ground for healthy subsistence and growth. His roots are drying up; and the agonized cry is: "Lord, send rain!"

The creative writer, faced as he is and as humanity is with the Janus-faced evil of atomization and regimentation, has to brace himself to meet it boldly in strong, shining armour and to strive to save, not only his own soul, but also humanity's future. The threat of atomization has to be countered by the

reiteration of tradition, the reality of the Living Past, the nectarean quality of a current of living ideas, the vitality and complete validity of the *philosophia perennis*. The *Ramayana* and the *Mahabharata* are not dead; the *Gita* is not out of date; the *Bhagavata* is not a back number; their influence is still potent in the life ways of the people. Our old myths, *purānic* stories and episodes from the epics may be rendered afresh in terms of modern consciousness; and such works will more effectively meet the crisis in our culture than so-called proletarian literature or sociological fiction. Subramania Bharati's *Pānchāli Sapatam*, Sri Aurobindo's *Savitri* and Tagore's *Urvasi*—to name only a significant few—are arches of understanding that embrace the present and link it with the past and the future.

Yeats and Constantine Cavafy have done something in the same vein in respect of Irish and Greek myths and legends; and even Eliot's poetic strategy, for all its brilliantly successful camouflage, is in essence the same. There are touches, flashes, that render the whole world kin—not contemporary humanity alone, but all humanity, all creation—and the poet's power is invariably measured by the extent to which he achieves these touches, these flashes. The true poetic word, it has been said, is a dance of creative life; it is beyond space and time; it is seraphically free from the taint of personality and almost participates in the Bliss of Brahman. The answer to all efforts at atomization is mantric poetry like *The Rose of God* or *Four Quarters*, or epics with the sweep and ambrosial quality of *Savitri* or *Kāmāyani*. When we have tasted such nectar, we shall never be in danger of forgetting either the fatherhood of God or the brotherhood of man.

Identity on the plane of spirit certainly needs to be affirmed, for without such affirmation the human family will inevitably continue the suicidal race of indiscriminate fragmentation, but it will be fatal to acquiesce in the insidious forms which regimentation of the intellect and the emotions assumes in modern totalitarian states. Derogation and appreciation are organized on a nation-wide scale; mass hysteria is whipped up for particular ends; witch-hunts are started and treason-trials come madly tumbling after. The non-conformist risks being branded a traitor; and the penalty for treason is death. Greater than political liberty is individual freedom, for the latter can recover lost liberty, but political liberty without individual freedom cannot win back the freedom that has been lost.

The paramount need, therefore, is to devise ways of preserving individual freedom within the framework of the Nation's liberty. Here, too, the poet has a duty to perform, a duty which, by the very compulsion of his nature, he cannot help performing. Life in the spirit is an undercurrent that runs stilly in the unplumbed depths of our being; but

surface life needs variety; without a considerable measure of freedom and variation human beings will lose their humanity and become like beasts or flints. If, on the one hand, the poet—and this is applicable to all creative writers—has to incarnate in his poetry the spiritual oneness of humanity, on the other, he has to be simply and challengingly himself. By asserting his right to be himself, he will be fighting the battle for individual freedom on behalf of even those who are less gloriously armoured than he is; and, by winning his own battle, he will also be creating conditions of freedom for us all. Auden writes :—

> All I have is a voice
> To undo the folded lie,
> The romantic lie in the street
> And the lie of Authority :
>
> There is no such thing as the State
> And no one exists alone:
> Hunger allows no choice
> To the citizens or the police
> We must love one another or die.

Poets who dare to "undo the folded lie," who refuse to be hypnotized by Propaganda and who assert their right to be loyal to their own vision of life are our "happy warriors"; they are ranged alongside the other evolutionary forces that are pressing mankind towards the horizons of the future. Humanity has never lacked such warriors, such knight-errants of the spirit, and they are with us still; that is why we may confidently speak of a future for Creative Writers and, by necessary implication, of a Hope for humanity.

K. R. SRINIVASA IYENGAR

INDIA IN HOLLAND

A hopeful sign of the times is the formation in Holland of a society to foster international sympathy between the people of that country and the people of India and its neighbouring countries to the north and the south. Its formation, we are told, has been prompted by the wish of an increasing number of people of the Netherlands to know more of the ancient culture of the peoples of the Indian subcontinent and of life as it is lived in contemporary India, Pakistan and Ceylon. Both India and Pakistan were officially represented at the inaugural meeting of The Netherlands—India, Pakistan and Ceylon Society on April 7th, on which occasion the Indian Ambassador referred felicitously to the possible contribution of such societies to the world peace so greatly needed and so universally desired.

It is the same faith in the possibilities of better mutual acquaintance for bridging the differences in outlook; often more apparent than real, which seem to separate the really indivisible human family, that prompts the efforts of the Indian Institute of Culture at Basavangudi, Bangalore, to widen the horizons of interest, of understanding and of sympathy, not with one part of the globe only, but between Indians and all men everywhere.

YOU ARE A MASON !

[It is a timely call for the assuming of individual responsibility for world regeneration, for the building of the Ideal State by the only lasting method, that of self-regeneration, which the English novelist and essayist, **Esme Wynne-Tyson,** has sounded here.—ED.]

All reformers throughout the ages, from the first tent-planners to Karl Marx, have looked on everything that man has made and beheld that it was far from good. Whereupon they have laboured at blue prints for its betterment, altering here a style of building, there a form of government or a financial system, and imposing these upon their fellow-men by anything from force of argument to bloody revolution; and only a few of their more enlightened critics observe that *plus ça change, plus c'est la même chose;* while still fewer realize the implications of that observation.

The chief implication being that, fundamentally, nothing has ever been changed by the most revolutionary of social reformers, for the simple reason that they have always merely manipulated effects, trying to put right this and that aspect of a world that is rotten to its foundations. And, until this fact is perceived, until the old foundations are abandoned and new ones established, there will never be an essentially different world; arrows will merely have given place to atom bombs, the Star Chamber to the Gestapo, and the slave galley to the concentration camp. The attitude of mind which made any and all of these things possible remains unchanged by materialistic manipulation, however thorough or wide-spread this may have been.

It is here that the spiritual seers of the ages have shown themselves to be wiser and more realistic than the reformers, for they have all taught that the world can never be better than the individuals composing it. Every visible detail of civilization is the direct result of the thought and ingenuity of some man. Obviously, then, say the seers, if the world-visible is imperfect, the imperfection lies in that which has projected it, *i.e.*, in the thinking of mankind. Therefore, true reformation cannot be brought about by trying to improve and manipulate the effects, but by purifying, reforming, spiritualizing the cause—the thought behind the appearance.

And it is always from this point that the greatest Teachers have started. From the Zoroastrian who warned: "Thou should not be too much arranging the world; for the world-arranging man becomes spirit destroying," to Jesus of Nazareth who taught that "the Kingdom of God" (or the rule of universal harmony) "cometh not with ob-

servation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you," all have realized that there can be a regenerate world only when there is a regenerate man, since the outward is forever a projection of the inward.

But this, the one and only solution to the problem of life, has always been considered altogether too hard a saying for the majority of mankind, whose all-too-frail flesh shrinks from such spiritual purgation; and so, through the constant rejection of the cure, the disease has become worse and more deeply rooted, until, in these days, the crisis has been reached, and mankind must either suffer the purge—or extinction.

The writer of the first chapter of Genesis postulated a Divine Mason. He saw that if a wholly good Mind projected, or fathered, a creation, that creation must be "very good." This elementary logic seems always to have been taken into account on the highest level of thought, and from this premise has been deduced the conclusion that the visible world, with all its evident imperfections, cannot be the world divinely based.

Unlike the reformers, the Seers have not flattered, or wilfully or ignorantly deceived, mankind by saying that everything would be all right if this or that section of it would act differently, or if this or that social reform or financial system could be brought about; they have faced the situation squarely and declared that the thinking and living of mankind as a whole is false and deluded, and is therefore necessarily objectified in a false and delusive environment.

But, although there are sometimes a few converts to this radical point of view, humanity in general has turned in panic from the thought of any essential *volte-face*, and demanded some form of compromise, usually in the shape of the teachings of an established Church which takes the responsibility for salvation upon itself and does not exact a too fundamental reorientation in the lives of its members. It harps on their frailty and helplessness and evolves theories of vicarious atonement to be gained by the comparatively easy means of loyalty to, and financial support of, the Church organization. And, so deeply rooted is the fear of any radical change of the *status quo*, that people will endure the greatest possible tyranny and domination of the Church rather than suffer the all-essential purgation. And so we find the Church and priesthood of all creeds standing between the masons and the ideal world that they alone can build; craven masons, they who agree to this "protection" in order to evade their only reason for living!

But there are a great number today, stirred by the terrible pass to which mankind has been brought. They are not willing to suffer this reactionary "protection." The need for building has become too obvious and too urgent, and if they do not glimpse the need for new foundations, they can still insist on new

buildings being erected on the old. They can follow the reformers even though they reject the Seers, hence the outbreak of Communism and all other forms of materialistic totalitarianism. At least our modern ideologists see the need of doing *something* about it ; but when that something is the wrong thing it only results in confusion worse confounded.

About 400 years B.C., Plato, a great Master-Builder, called for a spiritual Freemasonry to build a world on the lines of his Republic. In detail this Republic was far from being the Ideal State such as would have been conceived by, say, the consecrated Buddhist or Christian ; but it had one great merit : its conceiver clearly stated the way in which it—or any still higher concept of life—might be built, or brought into being : by, and in, the consciousness of the individual.

"You speak of the city whose foundations we have been describing, which has its being in words ; for there is no spot on earth, I imagine, where it exists."

"No...but perhaps it is laid up in Heaven as a pattern for him who wills to see and, seeing, to found a city in himself. Whether it exists anywhere or ever will exist, is no matter. *His conduct will be an expression of the laws of that city alone, and of no other.*"

Here not only is it clearly shown how the outward and visible world is made by the quality of the inward and invisible man, but the important and startling pronouncement is made that the Ideal State already exists in Heaven ; and that it has, therefore, to be realized rather than made.

If Heaven has unfortunate, localized associations in many people's thought, it may convey the idea better to say that, inasmuch as we can conceive of perfection, that perfection already exists if only as an ideal in thought. It has not to be *created* but brought forth into the visible, as has every idea that has ever been externalized.

It is this that the materialist finds so difficult : a thing exists for him only when he sees it expressed three-dimensionally in some material form. He does not see that before anything —aeroplane, church or atom-bomb —is made visible, it must clearly exist in every detail in thought, otherwise it could never be objectified. And if this is so of things, how much more certain it is in matters of conduct. No man can be better than his highest concept of good, and therefore until a perfect concept of the Good is maintained in the consciousness of mankind, there can never be a perfect man. And until a perfect world, governed by unerring, divine Mind and influenced by perfect, Good-governed men is mentally conceived, we shall never experience perfection or anything approaching it.

For, owing to the limitations of materiality, the ideal always exceeds the manifestation. The perfect aeroplane or motor-car remains in theory and, because it does so, there are constantly improved models in mani-

festation. In precisely the same way, if the conception of the perfect Good and a perfect universe were held in the world-consciousness, the outward manifestation would be a constantly improving world, not an immediately perfect one. But, without that conception, the world, though mechanistically improving, is spiritually degenerating; for, in its capacity for evil-doing, the atom-bomb is a degeneration of the arrow-head or the primitive axe, even as Hitler, in the vastness of his evil conceiving, was a degeneration of Julius Cæsar.

But, although Plato so clearly indicated the "means," his ends, or his visualized Republic, were not ideal enough to ensure that State depicted as "new heavens and a new earth." Gautama Buddha, who is reputed to have lived a hundred years earlier than Plato, could have provided him with a far more foundational and ideal blue print. And, 400 years later, there emerged from the Middle East a Way of Thought that was primarily concerned with the founding of a truly Ideal Kingdom.

It began with the statement of a prophet in Israel, known as John the Baptist, that the Kingdom of Heaven was at hand. "At hand" must certainly mean "available," "ready to be appropriated," to become actual and practical. And this cry was taken up and expanded by one Jesus of Nazareth and his followers. The expansion consisted of the all-important localizing of this Kingdom in the words, "The Kingdom of God is within you." (Luke 17 : 21.) Not, obviously, within the flesh-and-blood frame, but within the consciousness of man wherein dwells all that we have ever thought or experienced. This was at once the Gospel, or the good tidings, of Christianity, and its challenge.

As a challenge it is the greatest that has ever been or ever will be given to mankind, for it demands nothing less than the sacrifice, or the crucifixion, of the fleshly man and the putting on of the spiritual concept of man, made in the image and likeness of the Divine Mind. And, to reach this concept, every experience symbolized in the life and actions of Jesus must be ours, individually and collectively. That is the true meaning of the Gospel of the Christ, the Messias, the highest concept of manhood which is our salvation from the lower sense of manhood, the carnal or fleshly man : the imperfect concept of man which appears to those deluded by the five deceiving senses.

It is from this transformation, or translation, that the flesh (which is to be sacrificed, or given up) naturally shrinks, and that is why *Homo Sapiens*, the man of thought, continues to suffer the tortures of the damned within the limiting strait-jacket of carnality.

This is the hard saying that has been taught by all the greatest Seers of the ages, the saying which the churches have watered down to the easy and acceptable demand for the

denial of some of the indulgences of the carnal self. They have never taught the true self-denial, which is no less than the complete elimination of the carnal self, the noughting of all but the spiritual selfhood of man.

A few mystics have seen the necessity for this. The priests have never come nearer than the futile persecution of the flesh, the denial of the joy and fullness of life (which is the very reverse of true self-denial, since joy belongs essentially to the spiritual concept of man) and the flagellation and ill-treatment of the all too long-suffering fleshly concept of man.

These methods have nothing to do with the True Masonry: the building up in consciousness of a truly regenerate man, and, through him, to found new heavens and a new earth wherein dwelleth righteousness.

This is the call to every one of us. This is the "harvest" which always finds labourers "few," but must now be gathered if mankind is to survive. We must all know ourselves as Spiritual Masons; all hold in consciousness the Ideal State ruled by Divine Intelligence and strive to the utmost to be governed in all our actions by the laws of Love. The Ideal State will arise only from the consciousness and labours of regenerate Masons.

ESME WYNNE-TYSON

ON RUSSIAN WRITERS

The alienation of one after another of the Western defenders of the Russian experiment in social justice cannot be without a cause. Maurice Hindus justifies their disillusionment in his open letter to Constantin Simonov, editor of the influential Moscow *Literary Gazette*, who had brushed aside as "threadbare slanders, a waste of time to discuss" the pertinent questions asked by J. B. Priestley in the London *New Statesman and Nation*. Mr. Hindus's letter, published in *The Saturday Review of Literature* for March 10th under the title "Too Late for Calumny," shares Mr. Priestley's scepticism as to the sincerity of the Stockholm Resolution, with its denunciation of the atomic bomb and its pointed silence on the weapons in which Russia excels the other Western nations or any combination of them.

Mr. Hindus condemns the war of hatred that is being waged through the Soviet press, radio and theatre, with the Soviet writers as the "apostles of hatred and prevarication." He gives instance after instance of fantastically false statements caught up as weapons in the difficult campaign against the Russian mind and heart. Hindus, who knows the Russians intimately, describes them as "among the most unhating people in the world.

Stalin, Hindus recalls, had declared, during the war years, that "to fight the enemy you must hate him." The Soviet writers are today providing in advance the psychological munitions of war. If their desire is indeed for peace, they are walking west to meet the rising Sun.

HUMANISTIC TRANSFORMATION

[**Dr. P. T. Raju, Ph.D., Sastri,** of Jaswant College, Jodhpur, Rajputana, has long been interested in *rapprochement* between East and West, as proved by his *Thought and Reality: Hegelianism and Advaita.* He makes in this thoughtful essay a valuable contribution to mutual understanding between the philosophers of India and the West, throwing a bridge across the gap in their concepts of which so much has been made, to the detriment of human unity. —ED.]

The present article deals with the changes that are almost imperceptibly taking place in the philosophical atmosphere of India in the new world context. It is true that "Indian philosophy" is still understood to connote the concepts of the ancient philosophers. There are some who think that an Indian, even when speaking of metaphysics in general or of Western philosophy, means by "self" what the term connotes in ancient Indian philosophy. There are doubtless Westerners who would wonder, whenever an Indian used the word "self" even in conversation with his wife, whether he was not referring to the metaphysical *Atman* or *Brahman.* But these exaggerated notions apart, Indian philosophers are no longer where Indian philosophy was about ten centuries ago, though most of them exhibit a strong tendency to discover the latest theories in ancient thought itself.

Since the author attended the East-West Philosophers' Conference in Hawaii, he has been thinking about the common ground and point of interest for Eastern and Western philosophers. One may say that philosophy is philosophy whether it is developed in India, Germany, England or America. But then one would be referring to what philosophy ought to be but not to what philosophy actually is, in different parts of the world. When one speaks of Western and Indian philosophy, one does not imply that in one philosophy two plus two would be four, while in the other it would be five. Formalized logic, like mathematics, would be the same for all cultures and philosophies. But the realms of experience in which philosophical interest in different countries seemed to be centred happened to be different and the development therefore took different forms.

For instance, the Greeks were primarily interested in social questions while the Indians were attracted by questions about the nature of the Inner Spirit, though the Greek and Indian philosophers belonged to the same racial stock, the Aryan. The Indian of the time would answer the question about the nature of society from the stand-point of what social conditions would be favourable for the realization of the Inner Spirit; while the Greek would

answer the same question from the stand-point of the psychological aptitudes and urges of the individual for social action. But, whether philosophy is concerned primarily with man as essentially the *Atman* or as essentially a social being, it is concerned with man all the same. So to say that philosophy is concerned first with man and next with the question whether his essential nature is spiritual, biological, social, psychological or material or even something else, ought to be acceptable to all.

Philosophical interest is essentially humanistic. First, thought about things and the world is human thought: there is no impersonal thought in abstraction. Even pure thought, raised to the level of the Logos, is human thought. There is therefore an unavoidable element of anthropomorphism, however small it may be, even in pure thought. Secondly, man thinks in order to solve the problems of his existence. The purpose of his thinking is therefore human. A philosopher may avoid the problems of human destiny deliberately, and say that his philosophy is meant for intellectual satisfaction. But such an artificial intellectual work, unless connected with the world of our existence, would be of no interest for us, and sometimes would have no meaning for us. Even the most abstract part of mathematics is a clarification of certain thought-forms applicable to concrete existence. Thirdly, it follows that conclusions about the aims of human life cannot but be drawn from philosophy, however uninterested in these aims the philosopher may be. If the philosophy be materialistic, it would be difficult to avoid the conclusion that man, under the conditions which the material world offers, should try to have the least possible discomfort and unhappiness and make the best of his life here: and if the philosophy be spiritual, the conclusion that he should ultimately aim at spiritual realization and utilize his material existence therefor is equally inevitable.

It is true that, in some of the forms which Western philosophy has taken, man is pushed into the background and the centre of interest becomes either the logical structure of thought, the material sciences, or language. It may be said that man is not of interest to these philosophies and that they are not concerned with questions about the destiny of man and the conclusions which man may draw from them for his life. Some philosophers may say that their studies are only intellectual pursuits and that they are not concerned with the human implications of their results. But, first, human experience is the touchstone to test the amount of relevance they have for concrete existence. And, secondly, human implications will be drawn by others; and these implications are more important for humanity than intellectual pursuits as such, and ultimately become the tests of the validity and adequacy of the philosophical systems.

Though we do not find much about problems of human life in the writings of Logical Positivists like Carnap and Ayer, others, like Cassirer, though as much interested as they in thought and language, did not lose their interest in man as such. Cassirer's *Essay on Man* is an indication of the human interest behind even these kinds of philosophical inquiry. His aim is to understand man as he expresses himself in cultural activity. Now, Cassirer is a Neo-Kantian and his philosophy is also called Critical Idealism. If behaviourism in psychology, as Cassirer himself says in his *Essay on Man*, is inadequate to explain mind, even his procedure, which may be called cultural Behaviourism, is inadequate to explain man. For man as a conscious being is primarily accessible to himself; he is accessible to others mainly through manifestations of his behaviour, which is cultural as well. The importance of the study of the latter is not denied; but it would be incomplete without study of the former. It is when we study the being of man that we can come into closer contact with his spirituality; and, if we avoid such study we preclude *a priori* the study of the spiritual.

The growing human interest of the work of C. W. Morris, who is equally interested in the philosophy of symbolism, is another indication of the same philosophical tendency that would bring man to the forefront again. The interest, moreover, of the Existentialists, whether followers of Jaspers, Heidegger or Paul Sartre, in the human being and his destiny—an interest the more poignant because of the tone of despair that runs through some of their works—is placing man much more deliberately in the centre of philosophy.

This shift therefore from pure formalism to concrete man is an important trend in world philosophy, useful as a connecting link between the philosophies of the East and the West. When once it is accepted that man is the common object of study for all philosophies, the questions become: which philosophies show the more adequate understanding of his nature and how the analyses of different philosophies can be fitted together.

But has our ancient philosophy made man the subject of study? Is it not rather interested, not in the human individual but only in the Inner Spirit, which, whether as God or the Absolute, is the inner being of all? If so, how can there be any common ground between ancient Indian philosophy and Western philosophy?

We have to note first that there is no such thing as Western philosophy as a single system, any more than there is a single system of Indian philosophy. Only by convention and without much thought as to the implications of their expressions do we speak of these two philosophies. Western philosophy also contains systems that are spiritual, mystical, theological and idealistic, some of

them being as other-worldly in outlook as some of our negativistic philosophies. Some of those systems are as seriously concerned with the problem of the destiny of man as are some of the Existentialists of the present day. One may not call their philosophy Humanism but their human interest is obvious.

Such was our philosophy also. Even the materialistic and Epicurean philosophy of the Charvakas had human interest: for the aim of their philosophy also was to answer questions about the world and the aim of man's life in a world of such a nature. That is why Indian philosophy from its beginnings till now has been a philosophy of life and only secondarily a conceptual analysis and a synthesis. And every philosophy of life is concerned with man.

What prevents ancient Indian philosophy from being called Humanism is its main concern with the problem of *móksha* or salvation and the overstressed other-worldly attitude in some of its expressions. But it accomplished the task it set itself as thoroughly as possible. And, though it did not take as much interest in man as a social, this-worldly being as in man as a being striving for spiritual liberation, it cannot but be admitted that it was interested in man all the same, for even spirituality is part of man's nature. What is needed is the supplementing of the understanding of man as found in our ancient philosophers with the recent Western additions to such understanding.

A complete philosophy of life must include the problems pertaining to all the four values of life as defined by ancient Indian philosophers, namely: wealth (*artha*), love (*kama*), duty (*dharma*) and salvation (*moksha*), *i.e.*, the economic, emotional, ethical and spiritual problems. We cannot but admit that Western philosophy has made more strenuous and systematic attempts to build up philosophies of those values of life which we would subsume under the first three, but has given a secondary place and left to stray speculations the problem of salvation, so vital to our ancient systematic philosophers.

That the Indian philosophical interest in the *Atman* was originally an interest in man can, however, be clearly shown. *Atman* even in Sanskrit does not mean only the metaphysical self, which is ultimately one with the Absolute. The word means, according to the lexicon named *Amarakosha*, striving, fortitude, intelligence, intrinsic nature, the *Brahman* and the physical body. Another lexicon called *Dharani* gives eight meanings: The physical body, striving, intrinsic nature, the *Brahman*, mind, fortitude, intelligence and peculiarity. Now how can the word *Atman* have so many meanings in ordinary literature? One conclusion that can be safely drawn and must be drawn if we give due importance to the evolutionary process by which meanings become deeper, is not only that the Sanskrit writers do not use the word *Atman* always

in the metaphysical sense but also that the significance gradually became deeper, starting with meaning the physical body, with which man generally identifies himself in ordinary parlance. *Atman* must have been given the metaphysical meaning when the essential nature of man was understood to be the Inner Spirit. So Indian philosophy, the interest of which is centred in the *Atman*, has its human interest, though our justification for calling it Humanism would be meagre.

In consonance, moreover, with the new tendencies in the other cultures of the world, the philosophical interest in India is being transformed into something peculiarly humanistic. This transformation is occurring almost imperceptibly; it is inevitable also, because it is in line with the spirit of the times, it is in the air, in the mind of almost every thinker about human life, both academical and non-academical. Let us take a few of the outstanding contemporary Indian thinkers. Tagore was opposed to the absolutism of Sankara, his intellectualism, his concept of Maya, and the negativistic attitude to the world which his philosophy now and then encouraged. Tagore regarded the humanizing of the Absolute as inevitable.

Sri Aurobindo was equally opposed to Sankara's doctrine of Maya; he treated the world as the *Sakti* or energy of the Godhead, and so inseparable from the Deity and consequently no less real. The conclusion is that matter, which is a form of *Sakti*, is potentially spiritual. This means that our attitude towards the world should be as affirmative as that towards the *Brahman* and that human values should not be discarded but transformed.

Dr. Bhagavan Das adopts the same attitude and includes the world as a positive moment in his conception of the *Brahman*. Though a metaphysician, he says that he is more interested in social problems than in pure metaphysics; and contends that metaphysics would be dry and meaningless unless applied to human problems. That is, our interest in metaphysics should be human interest, not idle intellectual curiosity.

Mahatma Gandhi writes that the problems of human life are everlasting and that so is the philosopher's task as well; but that philosophy should be related to life; it would be like a dead body without life.

Tilak was the first political leader to realize the necessity of interpreting the *Gita* as preaching *karmamarga* or a philosophy of action to man in a world of action.

Radhakrishnan says in so many words that a new humanism is dawning in the world, though he warns that this humanism should understand correctly the nature of man, who is to be the centre of its philosophy. He does not, indeed, call his philosophy Humanism, but he admits the inevitability of humanizing the Absolute as God, for God is the Absolute pressed into the moulds of human intellect.

One may say that the views of these philosophers are not absolutely new to Indian thought but bring into the foreground certain of its elements left in the background by the traditional interpreters. It is true also that these philosophers refer to ancient texts in support of their views. But it is equally true that they developed their views in reaction to the Western criticism that ancient Indian thought was not humanistic but too negativistic, and with the Western scientific and philosophical doctrines as incentive and stimulus.

Now let us add to the doctrines of these philosophers the philosophical ferment that is being created by the Communist and Socialist ideologies. Though the Socialists have seceded from the Indian National Congress and the violent practices of the Communists are condemned and banned, the theories behind their programmes have spread and are spreading, and every person who is able to think raises questions about the human significance of their ideas and of those of the ancient philosophers. This is a process that cannot be stopped by force; but it can be given the right direction if intelligently handled. Some form of Humanism seems to be inevitable even in India; for, as Radhakrishnan has observed, it is present all over the world, though in different forms.

It is not possible within the limits of this paper to gauge what form Humanism might take in India. But we may make the general statement that, as man would be the centre of philosophical interest; as the form which humanism takes depends on how the nature of man is understood; as the degree of validity which humanism possesses depends on how correctly it understands man; and as we cannot and should not accept naïvely, as an unquestionable assumption, the essential nature of man being material, biological, social or spiritual; our attitude as well as our method would be critical. The Humanism that would accord both with our spiritual tradition and with our appreciation of the new emphasis on human values and of the modern developments in pure and applied science, is Critical Humanism. That means that, without dogmatism in our assumptions, we shall be forced by our own logic to accept whatever elements, including the spiritual, a critical study of the nature of man discloses to us. For if any element was ignored, either deliberately or unawares, our understanding of man would be in so far inadequate and our humanism in so far imperfect.

Other terms, like "scientific humanism," "evolutionary humanism" and "spiritual humanism" have been coined. But the first term would mislead one into thinking that human nature can be studied exhaustively by the physical sciences; the second would suggest that man can be understood completely as a product of evolution; and the third might make one think unimportant all factors in human

nature other than the spiritual. Nor is Marxian humanism without faults; for the individual in Marxian philosophy has no value apart from society and no humanism that cannot respect the dignity and value of the human individual can be true Humanism: the privacy and autonomy of the individual are no less true than his being a member of society. The term Critical Humanism has the advantage of conveying the idea of a right philosophical attitude and also of removing any prejudice against our method.

The aim of this paper is not, however, to discuss what form of Humanism our philosophy should take but to disclose the humanistic transformation which our outlook is undergoing. It seeks to give, not advice as to what our philosophy ought to be but an indication and an interpretation of the changes which are taking place in our philosophy and the direction in which it will have to be led to meet from a vantage-ground the challenge of the new ideologies. It is the author's belief that ultimately philosophies in many parts of the world, so far as they are philosophies of life, will take the same direction.

P. T. RAJU

A SOLUTION TO THE HOUSING PROBLEM

A co-operative housing project on somewhat novel lines is described in *The Wayfarer* (London) for April by Margaret McNeill. The novelty lies primarily in the self-help feature. Only those were chosen to participate in the erection of homes in an estate on the outskirts of Oldenburg who were willing to work. Enough skilled bricklayers, electricians, carpenters were included to carry through the entire job of erecting 1,000 homes with the unskilled labour of the rest. Labour hours put in, by skilled or unskilled workers, were credited at the same fixed rate against the cost of the homes, the balance being paid off by three years' rent at a reasonable figure. A large school is part of the community development, as also a flourishing co-operative store; and each house has electric light, running water, a good cooking stove and laundry copper, and a fair-sized garden plot.

The funds for building sites and materials were raised by borrowing from a voluntary "Workers' Welfare" organization and a housing co-operative, but the dynamic energy needed to bring the project to a successful conclusion was provided chiefly by one man, Senator Koopmann, a builder by profession. He not only planned the layout of the houses and the arrangements about labour but also chose the participants in the project from those applying, about half being native labour and half refugees; and only two families had been found unco-operative. There is a suggestion which Indian well-wishers of co-operation for their poorer neighbours might take to heart in Miss McNeill's remark that Senator Koopmann's "great influence with the people is his readiness to share the humblest work."

"THE STOPPING OF ILL"

[In this thoughtful article **Shri S. K. Ramachandra Rao, M.A.,** Research Assistant in the Department of Social Sciences in the Indian Institute of Science, Bangalore, examines the doctrine of "Dukkha" (pain) and its ceasing as found in the Buddhist teachings.—ED.]

The legends describe how by accident the eyes of the young Sākiyan Prince of Kapilavasthu, perched on the peak of pleasures, were caught by three instances of human suffering—old age, disease and death—and how he undertook to discover the cause and condition thereof and to launch on a programme of shielding man against them. In a sense, the problem of *dukkha* (pain) has persisted throughout the history of man on earth, from the dimmest beginnings down to the present day: its variant is Evil. There is no human endeavour that does not recognize its presence; but reluctance to recognize it as an incontrovertible fact in the fight for survival has prevented man from elevating it to the rank which it deserves.

The dissatisfaction that one experiences with the state of affairs (so abundantly evident even in the Vedas, at a period of rarest prosperity) is an implicit enunciation of the problem of pain—something that is not what one thinks it ought to be. That which one thinks should be is extolled, idealized, painted in gorgeous colours. This wishful thinking of the Ideal quite frequently obliterates the actual, thus giving rise to the theory that the ideal is the essential, of which the actual is but a confused appearance.

All through Indian philosophy we find the dualism between "This" and the "Beyond" persisting with wonderful tenacity; the diversity of schools in this regard is mainly verbal. It is equally unanimously recognized that the individual should cross This and reach the Beyond; although the means of achieving this feat is not so unanimously accepted. This recognition of the duality between what is and what might be is followed by the promise of something Great, Good, Beautiful or even Blissful, as an incentive to spiritual discipline. *Samsāra*, the long chain of birth and death, of acts good and bad, with their results of happiness and misery, is the ordinary daily life of each of us. It is variously likened to a vast ocean, to a thick forest, to deep darkness, to the jaws of death; something that the wise will earnestly try to transcend.

The Teacher "who taught something more," the Buddha, inherited this tradition. Characteristic of his doctrine was the emphasis on the positive aspect of *samsāra* and its pain and a measure of freedom due to the universalizing effect of the personally experienced mood of emancipation. Gotama had, by dint

of his untiring effort, crossed the ocean of *samsāra* and gone to the farthest shore of *nibbāna*. His experience was his own, impossible of achievement by any one, save by great earnestness, great energy and the saving grace of wisdom. He, "teacher of men and gods" though he was, makes no pretence of being able to lead another to that state by anything short of that discipline. The Buddha makes no bold promises; he only shows the *way;* the *effort* must be made by the aspirant himself. There is no miraculous transportation of the individual across the dreary ocean of *samsāra;* it has to be crossed, every inch of it; the Buddha is but a pilot that surely guides one across. Hence the constant emphasis on courage, on the virtues and the prohibitions.

"I am your surety for not returning to birth," said the Arahat. "Do ye give up lust, ill-will, delusion, wrath, spite, pride. I am your surety for not returning." The Pali texts present the Buddha as a teacher (*Sattha*), a guide, and nothing more, but one in whom entire trust could be placed. He is no wonder-worker, bringing about the Kingdom of God on earth all by himself: each must strive to that end and, by culture of mind and by treading the āryan path of purity, attain to the *arahattā* state, the individual emancipation that has caught the Indian imagination all along.

The most original concept in Buddhism is absolute reliance on the chain of causation. The analysis of its sequential links is beautifully simple. Ignorance (*avidyā*) is the principal root; from it have arisen the impressions (sankhāras) which bring into being simple awareness of the throbbing life (*viññāna*); that branches into the six provinces of sense (*āyatana*); this brings about contact (*phassa*); contact gives birth to sensation (*vedanā*). When anything is sensed, desire (*taṇhā*) is implanted, and, desire being there, there is clinging or attachment (*upādāna*); existence (*bhāva*) comes in the wake of attachment; the sharpest offshoot of existence is birth or rebirth (*jāti*); and being born means being a victim of old age, death, sorrow, lamentation, misery, grief, despair. "Thus," concludes the Teacher, "this entire aggregation of misery arises." The law of causality is the guiding factor in this chain. The Buddha's doctrine is:—

> I will teach you the *Dhamma*. That being present, this becomes; from the arising of that, this arises. That being absent, this does not become; from the cessation of that, this ceases. (*Majjhima-nikāya*, II, 32)

The principle of causality implies continuity. It counterbalances, as Charles Eliot has suggested, the *anattā* (No-Self) doctrine.[1] Human life is an order, an organization, a fabric woven by the forces of *kamma* (karma) or action and reaction; and pain is a legitimate product of life lived in any manner. The origin of pain can be systematically diag-

[1] *Hinduism and Buddhism*, Vol. I, p. 194.

nosed and, being causally determined, or rather necessitated, it is a positive, real entity. The simplest definition of pain is to get what one desires not and to be separated from what one desires. These two are inevitable, the former, because of *kamma* and the latter because of the momentariness of everything. Pain consequently is natural. Even when we seem to have achieved what is pleasant, the *Visuddhimagga* warns us, "sorrow springs from the flood of sensual pleasures as soon as the object of sensual desire is removed." The natural impulse to get what is pleasant and avoid what is not, is thwarted, bringing in its train frustration and pain.

The locus of pain is not a subject of controversy with the Buddha, who does not consider seriously the world beyond the individual reference. "Verily, within this mortal body, some six feet high but conscious and endowed with mind, is the world, its origin, and its passing away." (*Samyutta-nikāya*, II. 3. 8). Statements like "All existence involves pain" and "The world is on fire" are to be construed on the conscious human plane, for the Buddha is primarily concerned with man; he is, in the words of Ananda Coomaraswamy, not a poet and a mystic, but a psychologist.[1] Man being a succession of psychic states is a victim to the inexorable law of *kamma; dukkha* surrounds him like an atmosphere.

Is there a way to overcome it? If *dukkha* is in the very order of things, must we not resign ourselves to the fatalistic decrees of *kamma?* The Buddha has often been misunderstood in this regard; the constructive aspect of his doctrine has not been adequately recognized. "Nothing is more characteristic of Gautama's thought," observes Coomaraswamy, "than the form of consolation it offers to the suffering individual." (*Ibid.*, p. 148). The Buddha exhorts the individuals enveloped in darkness to seek the light. But what is the light that he holds out for us? The āryan path recognizes that *dukkha*, being originated, can also cease. Insight into dhamma gives that recognition.

This possibility of the elimination of pain from the scheme of things is what filled the Śākyan Ascetic with zeal to preach his gospel to the many-man (*bahujana*); the truth that he saw admitted of humanitarian application. He offers a positive programme to whoever is anxious to get rid of pain. The āryan path is the path of virtue, of purity, of nobility. The best summary of his doctrine is also the simplest:—

> To abandon all wrong-doing; to lead a virtuous life; to cleanse one's heart—this is the religion of all the Buddhas.

What comes after the cessation of *dukkha?* Is it pleasure? No doubt the expression *sukha* frequently occurs in the Pāli texts, but closer analysis reveals that this "pleasure" has nothing in common with the

[1] *Buddha and the Gospel of Buddhism*, p. 274.

ordinary usage of that expression; it is in no way hedonistic. As Charles Eliot notes, it means rather well-being, satisfaction; it is the relief that comes after an arduous journey through *samsāra*. It is not pleasure consequent on obtaining something desirable, but best approximates to the sense of elation felt by "one who has crossed the stream-in-flood," (*oghatiṇṇa*). It is not happiness born of *kāma*, to which the Buddha is altogether averse; on the contrary, it is the happiness born of the suppressing of all craving.

There is no entity or process such as *sukha per se*, comparable to the heavenly states of popular religion. *Sukha* is defined only relatively to *dukkha*, perhaps because of lingual limitations; *dukkha* is the positive fact, and *sukha* only its negation. It is the cessation of this *fact* that is connoted by the famous term "*nibbāna*," all the interesting synonyms of which are the negation of something rather than the positive affirmation of anything.

The point becomes more emphatic when we turn to the description and records of the personal experiences of the men and women who have thought it fit to "wayfare" in accordance with the teachings of the Śākyan Ascetic. The ideal of Buddhist thought and living is the *arahattā*; it advocates no pursuit of pleasure, but seeks to free man from his fetters, like love of life, lust, pride, evil and impurity. This is the characteristic of the emancipated saints of whom Gotama the Buddha was but one. The *arahat* is freed from the misery that afflicts the common man: he, being without any sorrow, looks down on suffering man, even as one on a mountain peak looks down on another in the valley below; he has mounted the tower of wisdom; for him, the burden is shed (*ohitabhāro*), done is ought-to-be-done (*katakaraṇīyo*), he is completely cool (*sitibhuto*) and no more for him is the fever of samsāra.

S. K. RAMACHANDRA RAO

THE ETERNAL PRESENT

I live in the present because I have learnt to enjoy every minute of the way, the journey itself, irrespective of the consequences. There cannot be any consequences if you live in the present. Obey! Obey the inner man—his convincing commands, his forceful compassion, and sorrow melts into that clear peace. Then the result does not matter. Then there is no goal but only growth; and growth is unveiling. Unveiling is light. Where there is light there is the stillness of creative contentment, there is no pursuit of things; but all things come to you in the fulness of time.

Desire is the mother of want—suffering is always sired by wishes. And when you wish and want there will always be anxiety for reaching the goal. But when goals are reached they instantly turn into shadows—you will always be chasing shadows. There can be no enjoyment. You will never understand the fulness of the journey itself, the fulness of life. A goal reached is part of the journey. Every achievement has in it the seed of another stage. If you cannot enjoy the journey you will never understand the blessings of arrival. When you know this you are free. Then you will have no fear. Absence of fear is liberation. Every minute of your life is cradled by eternity.

D. K. MALEGAMVALA

NEW BOOKS AND OLD

THE DEAD WHO ARE ALIVE *

Years ago, when I was a very young man, I meditated the writing of a book to be called "Dreams of Heaven." It was to collect the beliefs of many races concerning the adventures of the soul soon after death and, if it was a "good" soul, the kind of world at which it would ultimately arrive. Research and scholarship, however, were not a strong part of my equipment: but now, after some years, an American scholar of extreme erudition has written, most admirably, the very book of which I used to dream. *The Other World* is one of the most fascinating books which I have found for a long time, and I regret only that it had to be published at so high a price.

Mr. Patch (who may well be a Professor) soon perceived that these descriptions of the soul's journey and of heaven have usually much in common and that from age to age men have borrowed from bygone "visions" or fantasies. He saw too that he would have to begin with a remote period in the East and accordingly he refers on his first page to the *Rig-Veda*. Before this, in the introduction, he says (of the Heaven-world):—

> It is important to study the features of the realm itself. Here we usually find a garden with a fountain or several fountains, and one or more conspicuous trees laden with fruit. The perfume of the place is sometimes marked with peculiarity, and the birds are especially to be noticed for the quality of their song.

Other features which he found again and again are that in the Soul's voyage to heaven it has to cross a difficult river, to meet with fierce guardian-dogs or with monsters, and to go over a bridge. In heaven, he tells us, there is often a dominating mountain and sometimes a crystal pillar.

In the *Rig-Veda*:—

> the dead on their way to heaven fly with wings or travel by a car to the skies to dwell with the Fathers and Yama.

We all know that the Egyptians believed that the dead do literally "go west" in a ship which may be the "Boat of Ra" or of the setting sun. Their dead eventually come to rest in Amenti, which seems to correspond fairly well with the Elysian Fields of the Greeks. The Persian paradise is as ornate as any old bright miniature of the Persian painters. Here we find also the bridge and a "strong and well-formed maiden with the dogs at her side." The bridge is broad for the good soul and razor-narrow for the bad one—who usually falls off it! In the fine Babylonian epic about the hero Gilgamesh we find that he "enters the realm under a mountain at a place guarded by scorpion men of giant stature." They may represent "The Guardian of the Threshold" who, as we have been told, will require us to suffer all the pain and sorrow which we have made other beings endure.

---

* *The Other World: According to Descriptions in Mediæval Literature.* By HOWARD ROLLIN PATCH. (Harvard University Press, Cambridge, Mass.; Geoffrey Cumberlege, Oxford University Press, London. ix + 386 pp. 1950. $6.00 or 40*s.*)

"After twenty-four hours of wandering in great darkness" (a reminder of the shore-wanderings in the Eleusinian Mysteries):—

he steps forth into an enchanted garden, in which he is especially delighted by one divine tree with precious stones. He then manages to get across the rushing waters of death, comes to the field of the blessed, is bathed in an enchanted fountain of healing powers and partakes of the magic plant... that restores vigour.

(Perhaps the reader will not resent a reference to a dream which I had as a small boy of trees which were lichened, as we might say, with precious stones, or of another childhood dream in which I stood upon a peaked mountain made, as it seemed, of coral, and from there saw the map of the world.)

The Hebrew heaven is, like the description in The Book of Revelation, largely made up of gold, silver and jewels but, as I hope to suggest later, we should not smile at these mundane memories. Some of the loveliest descriptions of "The Land of the Ever-Young" come from Ireland at a time of darkness in the rest of Europe. As soon as we enter the Middle Ages we can see how much the influence of Christianity affected these "visions"; and of course when we come to Arabia or the world of Mahomet, we learn that "maidens" are responsible for much heavenly happiness. It has been said, indeed, that the houris were miraculously re-virginated for each occasion.

Turning to the Norsemen we meet with a very earthly heaven—Valhalla, where good warriors spend most of their long sojourn in feasting.

I have given you a very poor account of this remarkable book, for indeed the author subtitles it "according to descriptions in mediæval literature," and I have said nothing about the mediæval dream, or even about Dante's: but a reviewer, howsoever enthusiastic, must not write a treatise.

We may be disappointed (at first) to find so much eating and drinking, so much jewellery, and so many captivating maidens in these old dreams of heaven: but we should remember that every mystic, including Dante, has despairingly assured us that it is impossible to describe the conditions that ensue upon death; and that men have merely assembled whatsoever seemed to them most desirable in our present world. I wish, too, that sceptics would reflect upon Plato's declaration that everything which we now see or touch is an inferior copy of a finer original—like a version in lead of a statue cast in gold. You may recall the astonishment of any reader when he found that Raymond Lodge had been smoking (in The Other World) an "astral" cigar. Probably soon after death and for some time longer we find ourselves in a state not very different from that in which we now exist. Later, cigars and perhaps maidens seem likely to disappear.

I could wish that our author had compared these old dreams with the account of "the Summerland" given by the American medium Thomas Lake Harris; but to do so would, no doubt, have upset the Harvard authorities. What most of us would like to know is, how the dead employ their time, and whether they can always be ready to answer the mediumistic telephone.

CLIFFORD BAX

CONFUCIUS, ONCE AGAIN*

"What! Another book on Confucius? Surely we know all about him by now."—Some such remark is likely to be made by many people when they first see Mr. Creel's new book. But these critics will soon find themselves mistaken; for, in spite of all that has been written on the subject of China's greatest Sage, legend is so mixed up with authentic tradition that we are still a long way from knowing the whole truth about him. Mr. Creel has therefore set himself the exacting task of reviewing all the available evidence, and I may say without hesitation that he has done his work more thoroughly and conscientiously than any previous biographer.

What, then, are our principal sources for the life of Confucius? The earliest, and by far the most reliable, is the *Lun Yü* or "Analects," which is a collection of the Master's utterances, often in conversation with his disciples and others, together with a small amount of miscellaneous matter. The actual compiier is unknown, but it is fairly certain that he was not one of the original disciples, but a disciple of the following generation who gathered most of his information by word of mouth. The whole of this work has been minutely sifted by Mr. Creel, and many hundreds of references are given in the foot-notes. Although some obviously spurious passages and later insertions are to be found even here, the general impression which we gain is one of sincerity, since Confucius is depicted essentially as a human being with weaknesses as well as virtues, and not as a plaster saint.

Another source is the great historical work known as the *Tso Chuan*, which does not appear to have been composed in its present form until as late as 300 B.C., and must therefore be used with considerable caution. It records the history of Confucius' native State in some detail, but does not tell us much about the man himself.

The book of *Mencius* is a more valuable source, if only because Mencius was born only a century after Confucius' death. In most respects it confirms what we find in the first 15 chapters of the *Analects*.

The last work which calls for mention here is the *Shih Chi* or "Historical Records" of about 100 B.C. It contains a very long chapter which deals exclusively with Confucius and retails various sensational episodes in his career. Not unnaturally, this has formed the basis of almost every Confucian biography; yet it is now so discredited that one Chinese critic declares it to be 70 or 80 per cent slander, while according to another it is so "utterly confused and disordered" that it could not possibly have been written as it stands by its supposed author.

In order to appraise Confucius at his proper worth it is necessary to know something of his background—the sort of world into which he was born 2500 years ago. The Chou Dynasty had then been in power for over 500 years, and the feudal system upon which it was built had reached an advanced

* *Confucius: The Man and the Myth.* By H. G. CREEL. (Theodore Brun, Ltd., London. 337 pp. 1951. Collectors' Limited *de Luxe* Edition. Hand-Bound in Leather. 57*s*. Published by arrangement with Routledge and Co., Ltd., London, publishers of the standard edition, 25*s*.)

stage of decay. The King had become a mere figurehead, and the States which owed him a nominal allegiance were continually fighting among themselves. Religion and ethics were shaken to their foundations, and might seemed everywhere to have taken the place of right. Confucius' native State of Lu was practically governed by three usurping families, under whose rule the common people were left without security, downtrodden, and abjectly poor.

If ever a country stood in desperate need of reform, it was China during those unhappy times. To the young Confucius such conditions seemed intolerable, and he resolved to spend his life in trying to rectify them. Gradually he gathered around him a group of younger men with whom he would discuss the way in which the world might be made a better place, and thus he became widely known as a teacher. His real ambition was to direct the government of a State where he could put his ideas into practice; but to the end of his life he could find no ruler who would venture to appoint such an eccentric and even dangerous personage to be his Minister. He travelled from State to State, and was usually received with respect, but no office of any importance came his way. Finally, he returned to Lu, where he resumed his teaching, and died five years later.

As Mr. Creel remarks, he was generally considered a failure, and he himself shared that opinion. Yet the seed had been sown and a rich harvest was to come, though not quite of the kind he himself would have welcomed. For, as his teachings were handed down from one generation to another, the Confucian group grew steadily in size and influence. In the absence, however, of any known writings from the Master's own hand, it was almost inevitable that some of his doctrines should become modified and even distorted in various ways. Moreover, legend was bound increasingly to take the place of fact when those who knew him personally had passed away. Thus, there is no sufficient evidence to show that he ever held high office in Lu; yet before very long it was accepted as beyond dispute that he had been in succession the Governor of a border town, Superintendent of public works, Minister of Justice, and finally State Counsellor!

The second half of this book deals with the growth and development of Confucianism down to the end of the Former Han Dynasty, and its contacts with other systems such as Taoism and Legalism. Only a passing reference is made to the Neo-Confucianism of the Sung period, but the last two chapters contain an interesting account of the influence of Confucian teaching on Western democracy from the beginning of the 18th century onward, and also on the Republic of China as established by Sun Yat-sen. There is a useful bibliography of all the works cited in the foot-notes, characters being supplied for the titles of Chinese books; these would be a desirable addition to the text in some other places as well.

LIONEL GILES

The Inner World of Man. By FRANCES G. WICKES. (Methuen and Co., Ltd., London. 313 pp. Illustrated. 1950. 21s.)

Psychology is defined as the science of the nature, functions and phenomena of the human soul or mind, and today, the "mind doctor" or psychologist who attempts to "heal" the sick mind of man occupies a recognized place in society. He is no longer regarded as a witch-doctor but as a psychological consultant who plays an important part in helping individuals to understand more clearly the strange inner world that lies hidden beneath human consciousness.

Dr. Carl Jung, the world-famed Swiss psychologist, in contradistinction to Freud believed that the primeval driving force in man was not sex but an anima which had its origin in collective racial inheritance. Through dreams the psychologist might find vital clues to enable better understanding of his patient. Dreams, Jung declared, were not reflections of the dreamer's suppressed desires, but rather a reflection of the dreamer's type.

The author of this work is a student of Dr. Jung and her book contains, besides a lucid explanation of Jung's concepts, an extremely interesting section devoted to case histories dealt with by Mrs. Wickes as a psychologist consultant. Appended to these "histories" is a series of illustrations in colour and black and white which are the creations of some of her patients.

It is often asked "What really is the good of psychology?" But there surely can be no doubt that the more one knows of the working of one's innermost life the better is one equipped to face the many complexities of life.

The relation of the individual to the inner image is the subject of this book and from her case-book the author has provided special instances showing how the experiences of the image have contributed to the growth and development of the individual.

In the first section certain images are defined. The second section gives material demonstrating the interplay of the images and their constant reappearance in varying forms. At the end of this section are reproduced drawings and paintings by different individuals, some produced almost in trance conditions and others the work of those who found that through creative activity they were able to solve some of their own mental problems.

Many images apparently influence our lives. We are told of the parental images of early life, the ego or "I" of the material world, the "Persona" image that we wear like a mask to show the world. Then there is the shadow or darker side of our nature; the woman side of man known as the "anima," and the masculine side of woman, the "animus," and finally the self, the centre of our being.

The author has produced an intensely readable and interesting book. There can be no question that in many instances psychological treatment proves effective in healing a disordered mind. On the other hand, it frequently happens that to be treated as a "case" often causes harm to the patient. Psychologists should beware of over enthusiasm and the deliberate complication of the obvious.

A. M. Low

Hindu Culture: Essays and Addresses. By K. GURU DUTT. (Hind Kitabs, Ltd., Bombay. 254 pp. 1951)

"The Science of Religion" might well have been given as a subtitle to this volume. Magic is the practical or applied aspect of the theory of that science. Shri Guru Dutt does not write as a speculative theologian or a scholarly student of comparative creeds. He writes out of some practice and experience.

The author's scholarship as well as his originality and depth of thought come out in these pages, to which Sir C. P. Ramaswami Aiyar has contributed a discriminating foreword. Shri Guru Dutt is stimulating, whether he is maintaining the centrality of the individual in Indian psychology and culture or pointing out the shortcomings of mechanical science, "a good servant but a bad master." His aim in pointing out the fallibility of scientific hypotheses and the fact that, since scientific problems engage only a fraction of the mind, "the scientific man is not a complete man," is "not to cry down science but only to show its limitations and temper its airs of omniscience."

Far from decrying the experimental method, he complains that it has only very recently been considered in the West for anything but the physical world. Western psychological science "is still in the stage in which biology was in the time of Aristotle," whereas in the East the several *sādhanās* or disciplines have always been experimental methods. The test of each was its efficacy for the attainment of wisdom through "the purification of the mind ...emotional and intellectual equilibrium," as also for the realization of the Supreme Reality, the union of the embodied and the Supreme *Puruṣa*.

The longest essay in the collection is the valuable paper on "Kashmir Saivism." This was read by Shri Guru Dutt on October 7th, 1948, at the Indian Institute of Culture, Basavangudi, Bangalore, and was published subsequently in THE ARYAN PATH and as that Institute's Reprint No. 2.

Shri Guru Dutt suggests the *Śakti* concept, which he illuminatingly expounds, as the connecting link between the Vaiṣnava and Śaiva schemes. He justifies the worship of *Śakti* as Energy, manifesting in and as the universe, while pointing out the importance of differentiating between its divine and demoniac aspects. He presents the Tantras as "foot-notes to *sādhanā*," finding in Mahāyāna Buddhism a parallel development to that in Hinduism in which "the Veda and Tantra" constitute the warp and woof of thought and usage. He defends the tendency towards form and ritual as a normal phenomenon, though recognizing that it may become pathological when it runs into excess.

The originality and freshness of Shri Guru Dutt's approach comes out clearly in his reflections on language and especially on Sanskrit, of which he calls *Śakti* the genius. He maintains that "the phenomena of language have a spiritual basis." All real thinking, he declares, is conditioned by the primordial images and symbols in the region of reality. "For centuries the greater part of mankind believed that the name was sacred and that it was integrally connected with the soul."

Shri Guru Dutt being the Director of Public Instruction in Mysore, his views on education have special inter-

est. He rejects literacy as the sole means to education, charging the indiscriminate spread and abuse of literacy with having made possible the mentality which makes for war on the modern international scale. He would welcome science being given a subordinate place in general education, but views wholesale changes in the method and content of education as unnecessary. What is needed is a shift of emphasis and the recognition of the drawing out of the higher aspects of man's nature as the principal objective of all true education.

"The primary objective of the Hindu religious quest," he writes, was "*Sattva* ...representing energy in repose, rhythm, equilibrium and light. It was realizable and it was realized." How much the world today needs the individual who "will become a quiet centre radiating the beneficent influence which will soon permeate society itself"!

The whole volume breathes an earnest desire to purge Hinduism of superstitious beliefs and of false values; to reform it along lines of correct thinking —and that implies along universal and impersonal lines. The greatest need of Hinduism today is the adoption of the way of life described in the *Gita*, the practice of the ideas of Karma and of Dharma which it sets forth, of its teachings upon castes and creeds. The *Gita* teaches *dana*—charity, *tapas*—mortification-meditation, and, above all, *yagna*—sacrifices to be made in recognition that the universe is a living, vibrant, intelligent Entity—the One containing the Many, the One holding the Many in an all-embracing Compassion.

That way of life attempts to move inwards, to calm the agitated mind so that it can catch the Light of *Mahabuddhi*, the *Chaitanya* of the Supreme Spirit. It is the practice of the *Gita* teachings which will free Hinduism from the gross and carnal superstitions which make the present social polity of the community a danger to the Motherland and to the International Unity which the world is now in travail to bring forth.

B. P. W.

Education in a Changing World : A Symposium. Edited by C. H. DOBINSON. (Geoffrey Cumberlege, Oxford University Press, London. 145 pp. 1951. 12*s*. 6*d*.).

This symposium of lectures given by leading educationists at Oxford during 1949-50 covers a wide field: "The State and Education," "Education in Industry" and "The Scientific Background of Educational Change" being some of the sections. Finally, there is a masterly summing-up and examination of the lectures as a whole by C. H. Dobinson, M.A., B.SC., Reader in Education in the University of Oxford.

It is pointed out that education has always had to deal with a changing world, but never before with one changing at a rate so startling, when technical progress has not been matched by moral advance. As Sir Raymond Priestley said: "Unless we can considerably step up the moral ideas of humanity within a single generation civilization as we know it may be doomed."

Each lecture is, naturally, very different from every other, but all are distinguished by a wise, progressive

and essentially sane outlook. The authors include J. F. Wolfenden, lately Head-master of Shrewsbury; Sir John Maud, Permanent Secretary, The Ministry of Education; Professor Reid of London University and Professor Kandel of Columbia University.

What is interesting to note are the very practical suggestions for improving the schools and universities of the future. Although the lecturers take every aspect of human nature into consideration they present no airy dreams and realize the vital importance of the early years in the Primary School and the essential need for head-masters (and head-mistresses) of independence and quality.

There is also a clear picture given of the way in which the English school system has evolved, and some worth-while suggestions for the future. All who have had experience either as pupils or teachers in private and state schools will appreciate the very fair picture given of both types.

This is a book that will help all who are concerned with and interested in education for today and tomorrow. It is to be hoped that all those on Councils and school management committees will read and digest, so that they may begin to understand the importance of the teacher, and particularly of the Head, in building up a worth-while school. One of the most helpful and far-reaching suggestions is that posts in educational administration should be made available (at the highest level) to experienced teachers and particularly to Head-masters, in order to lessen the growing gap between those of us who "do" in the schools, and those superior beings from the Education Office who pop in now and then to make sure we are getting on with the job. And who, so often, have little idea of what we are attempting or why; or how we are dealing with our children.

ELIZABETH CROSS

The Psalm of Peace: An English translation of Guru Arjun's *Sukhmani*. By TEJA SINGH. (Geoffrey Cumberlege, Oxford University Press, Bombay. 122 pp. Reprinted 1950. Rs. 5/-)

Sukhmani (literally "happiness of the mind" or "jewel of happiness") is a classic manual of devotion among the Sikhs. It is "the knowledge, the praise and the Name of God," as says the Guru in the concluding *Canto*. For it sings of the all-embracing existence of God, of His praises which neither scriptures nor song nor speech of men can ever enumerate exhaustively, and of the peace and joy begetting properties of His Name. It also paints a picture of the Ideal Man who is known by these signs: "He thinks the True One, talks the True One, and sees nothing but the True One anywhere." (*Canto* viii). The Divine Name is, indeed, a veritable open sesame which opens the door to Divine Grace:—

> Of all religions the best is
> The practice of the Name with purity of conduct....
> Of all devotional practices the best is
> The constant application of the heart to the Name....
> Of all holy places the holiest is
> Where one feels the stir of the Name in one's heart.
>
> (*Canto* iii)
>
> The seed of the Name is sown in every heart.
>
> (*Canto* ix)

But what is this Name? That remains, alas, the mystery of all mysteries unless the "God-awakened" one chooses to explain it to the elect aspirant. However, "His worship is the salve of life." (*Canto* xv)

The present edition is a reprint, the excellent English rendering having been first published in 1938.

G. M.

The Four Pillars of Wisdom. By SIR SHELDON F. DUDLEY, K.C.B., F.R.S. (C. A. Watts and Co., Ltd., London. 246 pp. 1950. 8*s*. 6*d*.)

When an eminent medical authority like Sir Sheldon Dudley (Surgeon-Vice-Admiral and Medical Director-General of the Royal Navy, 1941-1946) writes on Education, a valuable prescription may be hoped for.

His central thesis is that Semantics, Psychology, Statistics and Logic should constitute the basic sciences and that if education—rightly defined as preparation for the leading of an efficient and successful life—is to be fruitful, it should impart the essentials of these. Lop-sidedness is apparent in the prevalent systems of education and he thinks that if harmony is to be restored, education should be according to the data, methods and conclusions of these four sciences.

I would especially, however, invite attention to the significant section entitled "The Meaning of Meaning." Most of the troubles which confront mankind today are the direct result of confused thinking. If *conduct*, individual and social, is to be efficient and successful, knowledge, which is an indispensable preliminary to conduct, must be correct and reliable as well as correctly and reliably acquired. The Indian psychologist describes this as *Prama*, being *arthakriyakari*, *i.e.*, right or error-free knowledge leading to right conduct.

I do not question the value of Sir Sheldon's thesis but I would suggest that, where the subject of statistics is included in inductive logic, it is doubtful whether it should constitute an independent science.

Sir Sheldon is severe upon some members of the teaching profession and many will no doubt regret the absence of an alphabetical index but this is a challenging and stimulating work and I am sure that educationists will make good use of it.

M. A. RUKMINI

The Illusion of Immortality. By CORLISS LAMONT. Second Edition. (The Philosophical Library, New York. 316 pp. 1950. $3.95)

The Illusion of Immortality seeks to prove that there is no life after death. It is not difficult to show that there is no empirical proof of the continued existence of the personality after death and of the sort of life that is possible to it. The arguments from biology, psychology, etc., merely repeat the obvious, namely, that personality is only known to function in conjunction with a body. But does it follow from this that the disintegration of the body ought to lead to the disintegration of the personality, as the materialists contend? Bergson, in his *Matter and Memory*, has tried to prove, on the evidence of science itself, that consciousness hangs on the body as a coat does on a peg. If the peg gives way, consciousness is not terminated. It continues intact possibly to function again in more favourable conditions. But Mr. Lamont has made up his mind to uphold the opposite thesis. He does not fully realize the limitations of a logic based upon the known and the visible, or all the unpleasant implications of the denial of immortality.

He examines the accounts given by different religions of the sort of life that is possible after death. It is understandable that those accounts are not very prepossessing. The Christian idea of resurrection is rather crude, and it brings in the physical body for the enjoyment of the after life. The Hindu notion of transmigration seems equally unattractive, and to a Western mind most repugnant. True, there are modern reformists in Christianity who think of the after-life in terms of moral and spiritual progress. But how is that possible, except in some kind of social existence of embodied spirits? And it leaves unanswered the inconvenient question of the post-mortem existence of the whole sub-human world that is not capable of such progress.

We contend that it is not the *picture* of the after-life that matters. After all, our pictures are bound to be human, and based upon the kind of life that we know or can understand. The pictures are symbolic only. What matters is the concept itself. It has a value that constitutes the content of all religions. There can be religion without God, but there cannot be religion without belief in the after-life. Religion may be discounted by the materialists as the opiate of the masses. But life without religion is the life of the animal, without those higher values that make human life worth living. Perhaps in the end this is a question of taste; and intellectually honest people must part company, if they cannot agree.

We make bold to say that the Hindu conception of immortality meets all the needs of moral and spiritual life. It supplements the conception of after-death existence with that of prenatal existence or reincarnation. It emphasizes the moral governance of the universe, where no deed goes uncompensated. If there is suffering in the hereafter, it is the suffering due to low desires which can find satisfaction only in animal life. If there is reward, it is the reward in another environment of a noble and saintly life.

There is no memory of earlier lives, but the continuity of the moral structure of the individual is assured. This

process goes on, but not quite endlessly. There is a limit; it is the realization of the Divinity of man. The cycle of births and deaths called *saṁsāra* is ended then. That is the only true and ultimate goal of human effort. Immortality ceases to be a problem when we can distinguish the true Self of man from what is called human personality.

A common distinction is made between survival and Eternal Life—the enjoyment of some kind of spiritual beatitude or of a vision of God or the like. The Hindu concept of immortality is not divorced from the idea of Eternal Life. Only it contains so much more of the latter that it is not recognizable as a human life at all. Instead of a vision of the Godhead, it *is* itself the Godhead with its infinite bliss. That is the value of all values that gives worth-whileness to human life here and now.

The author, however, finds new values in materialism. He has made almost a religion of it. Complete and final mortality means for him, as it did for Lucretius whom he quotes:—

> a new courage in the eyes of the human race, a new nobility in its step and a new dignity in its philosophy.

Who can profitably argue with a philosopher of this persuasion?

G. R. MALKANI

Our Growing Human Family: From Tribe to World Federation. By MINOO MASANI. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 115 pp. Illustrated. 1950. Rs. 5/-)

Informative and entertaining, this new book of Minoo Masani should appeal as much to youth as his widely translated *Our India* has done. There is no condescension; the problems facing mankind are discussed with adolescents simply, but as man to man.

The changing pattern of society is graphically shown, with nationalism its dominant present feature; and the need for advance to an effective world federation of free peoples, made up perhaps of natural regional units in which democracy can function intelligently.

Most instructive are the illustrations from the animal kingdom of "the path of co-operation" being "the path of survival," and the bringing out of how brotherhood and sharing in the village economy foundered on the rock of private ownership of land; of how acquisitiveness on the part of nomads brought about the subjugation of the agricultural communities; and of how national greed has led to imperialism and to wars. Appropriately, the last chapter is "No Man Is an Island."

There are occasional delightful touches, like the reference to the few "wiser people...who won't believe that by killing people you can make them wiser or more friendly."

C. H. G. Moorhouse's illustrations, even of man's merely hypothetical ape forebears, are interesting.

One trifling adjustment for future editions (p. 60): the capital of New York State is Albany, not New York City.

E. M. H.

Little Thoughts on Lofty Themes. By S. V. VISWANATHA. (Author, "Govardhan," Sivasubramaniam Road, Coimbatore. 117 pp. 1950. Rs. 3/-)

The contents of this little book fall in three categories. Part I contains a series of studies in *The Bhagavad-Gita;* Part II, essays on myths and symbols; and Part III, essays on matter and physical man. Some of these are reproduced with some alterations and additions from THE ARYAN PATH and other periodicals. The author has evidently studied to good purpose the writings of Madame H. P. Blavatsky; he quotes repeatedly from *The Secret Doctrine* and *Isis Unveiled* as well as from *The Voice of the Silence.* He brings out many excellent ideas, against which must be set, however, his detailed prescription of *pranayama,* with no mention of its grave dangers.

E. M. H.

The Coming Defeat of Communism. By JAMES BURNHAM. (Indian Edition. National Information and Publications Ltd., Bombay. Rs. 3/-)

An objective, deep and penetrating analysis. According to Mr. Burnham we are in an "extreme situation," requiring an extreme solution. Faced with expanding Soviet Imperialism, the non-Communists have only one choice, the choice of a free world united for limited defence purposes under the leadership of America, who, particularly because of her superiority in atomic weapons, alone has the power to "contain" Russia.

The author disagrees with those who morally equate America with Russia and "escape the responsibility for choice by the plea that all roads are alike, and alike lead to ruin." He holds that, though all choices in an imperfect world must be imperfect, there is a good deal to choose between the hesitant and approximate freedom of "Capitalist Democracy" on one hand and the perfected slavery of "Communist Totalitarianism" on the other.

> It is true that we discriminate against Negroes...but the most oppressed Negro in the U.S.A. has ten times more freedom than nine-tenths of the persons in Russia subject to Communist control.

Mr. Burnham argues that, aided by a political subversive offensive directed from without, Soviet Communism will collapse as a result of her own internal contradictions, constituted of slave labour, the M. V. D. (Secret Police), show trials, cultural and mental dictation and now, since World War II, a ruthlessly executed plan of world conquest.

RAM SWARUP

Satyagraha in South Africa. By M. K. GANDHI; translated by VALJI G. DESAI. Revised Second Edition. (Navajivan Publishing House, Ahmedabad. 351 pp. 1950. Rs. 4/-)

Gandhiji himself wrote a Foreword to this able translation of his book, first published in 1928, recounting the eight-year Satyagraha struggle of the Indians in South Africa. It is an important history of the "first attempt to apply the principles of Satyagraha to politics on a large scale." He records how the attempt was victorious and closes the account thus :—

> Satyagraha is a priceless and matchless weapon, and those who wield it are strangers to disappointment or defeat.

E.T.

THE INDIAN INSTITUTE OF CULTURE

[A rather full account of the activities in 1951 of the Indian Institute of Culture at Basavangudi, Bangalore, was published in our May issue in the introduction to the address of Dr. Gardner Murphy of the New York City College on "Unesco Studies of Social Tensions." That account brought the record of the Institute's programme up to early April. Later in April a fine study of "Bhasa as a Playwright," was presented by Shri M. P. L. Sastry at a Ladies' Group Meeting. At a Book Discussion Group meeting Prof. M. Yamunacharya, Superintendent of the Intermediate College at Hassan, Mysore State, gave an oral review of the third edition of Dr. Bhagavan Das's penetrating psychological work, *The Science of the Emotions*.

We publish here, somewhat condensed to meet our space limitations, the valuable paper specially prepared for the Institute by the author of historical novels, **Mrs. Hannah Closs**, which formed the subject of the Institute's Discussion Group Meeting held on March 8th, 1951, under the chairmanship of Prof. N. A. Nikam of the Maharani's College.—ED.]

THE ALBIGENSIAN STRUGGLE FOR SPIRITUAL FREEDOM

WHAT IT MEANS FOR US TODAY

I had been drawn to Indian wisdom long before I knew much of the Albigenses in the South of France. And the more I have studied the faith of these so-called heretics of the Middle Ages, the more I have been forced to realize how closely akin was their search for spiritual truth to that of many a seer in the East.

As a child I spent a winter in the Pyrenees. On the way I remember visiting the unique fortress town of Carcassonne. Stirred by the sight of the chained skeletons that the archæologists had just exhumed from the dungeons, I little thought that these would one day become for me symbols of a struggle for religious freedom. But the memory of them must have lived on through my childhood and adolescence, as doubtless did the indelible impressions made on my mind by those snow-clad Pyrenean peaks, those gorges and torrents above which rise, almost at every turn of the valley, the ruin of some castle once a stronghold of the Albigensian faith—foremost amongst them the citadel of Montségur near Foix.

But 20 years and more were to pass before, following quite other paths—namely those of comparative mythology and the relationship between European symbolism and Asian—I came to realize that Montségur, the chief refuge of the Albigensian "heretics" might not only have some connection with the legend of the Grail but also bear a spiritual relationship to a Manichæan citadel on the borders of Persia and Afghanistan. If so was not the Albigensian concept of the Grail as a precious stone (not a cup) a symbol of Eastern origin, bearing the attributes of the Buddhist *cintāmani*, and symbolizing, moreover, the idea of Compassion ?

It was, however, less the archæological and historical aspects that interested me in the evident relationships

between Albigensian and Indian thought than the striking parallel which they afford to the present day. For now, as then, in a time of fearful chaos, with all ethical values threatened, many Europeans have turned to the East to discover revived springs of Spiritual Truth, even as did those Albigensian heretics whose struggle for freedom forms the content of my novels *High Are the Mountains* and *And Sombre the Valleys,* and lastly, *The Silent Tarn* will complete the trilogy.

What were the principles and beliefs of this sect which in the 12th and 13th centuries played so important a part, especially in Languedoc, that the Roman Catholic Church felt compelled not only to launch against it one of the most ruthless and un-Christian "crusades" in history, but subsequently to extirpate every trace of its teaching? The latter fact makes almost impossible any clear reconstruction of the Albigenses' beliefs. With the exception of a Cathar, *i.e.*, Albigensian, ritual, a Provençal version of the Gospel of St. John and a Latin treatise on "the two principles," we have to rely on the annals of the Inquisition, on records of depositions made by the illiterate or confessions extorted, if not always under actual torture, then under conditions which would drive many a mind to insanity or render it completely incapable of answering the hair-splitting theological conundrums of the Inquisitors. The effect on the nerves of the wretched victims must have been similar to that of the physical and psychological torture of the unending cross-examinations in the prisons and political Judgement Courts today.

We can therefore hardly be surprised, for instance, by the varying accounts. We learn on the one hand that God is the Trinity of whom Christ and the Holy Ghost are but emanations; on the other, that there are two Divine Principles, Light and Darkness —alias Good and Evil. Some of the accused appear to consider Evil as eternal whilst others hold that Satan himself, purged of his Pride, will finally be received back into the Divine Essence. Thus, too, many heretics seem to have held baptism by any material element abhorrent, though the Cathar ritual itself mentions baptism by water as well as by the Spirit.

Very possibly there existed no absolute dogma and the chief purpose of the "Cathari" lay less in teaching a fixed doctrine than in a Way of Life. I shall rather use the name "Cathari" or "Cathars" than "Albigenses," which more rightly applies also to the Waldensian sect. The latter, reformers of a type somewhat resembling Wycliffe and the Lollards, were persecuted hardly less cruelly than their Cathar countrymen with whom they often joined, yet they were considered less formidable by Rome than the Cathars with their allegedly dualistic Manichæan beliefs. Having little connection with Eastern Mysticism, the Waldensians scarcely concern us here. What unites the two sects is their common Cause against bigotry and the corrupt power politics of the Church of Rome, and their belief that all sacraments are valueless in the hands of a sinful priest.

The Cathar community, indeed, had no real sacraments, the one possible exception being the *Consolamentum*— the "imposition of hands" by a Cathar elder, which, through the communica-

tion of the Spirit, prepared the dying for initiation into higher forms of consciousness. Although this custom may have gradually taken on the form of a "last unction," it cannot be thought of as a last-minute redemption from Karma and the Wheel of Rebirth. The Cathars believed fervently in reincarnation and in man's further initiation into Self-knowledge, through a passage from star to star.

The quest of Self-Realization, which bears an affinity to the quest of the Grail, seems to have been the central core of this religion. In his search for Truth, man was helped by the Cathar elders—the true "Cathari" or Pure Ones (their followers were called "*credentes*" or Believers). These elders (men or women), on renouncing the world, had themselves received a form of *Consolamentum*, being then clothed with the girdle of light which symbolized their detachment from the illusory wiles of earthly existence. This girdle, in times of persecution worn under the elders' clothes, seems connected with a Manichæan and Gnostic practice.

The stress of the Cathar religion is upon Spirit and the realizing of oneness with God. Such Self-knowledge can be achieved only by each for himself; though helped by the teaching of the initiated and above all by the example and teaching of Jesus Christ. Christ, therefore, was not considered as an expiatory victim, sacrificed to work universal salvation. The Cathars also refused to believe that humanity could be condemned wholesale for one man's sin.

What then, was the Cathars' conception of Christ? It is difficult at first to reconcile the concept of Jesus as teacher with the assertion that he is purely Spirit and thus never died on the Cross except in semblance. But to the Cathars all earthly existence appears to have been considered a delusion of Satan, who created the visible world—a veil of Maya.

Several Cathar legends refer to the Creation, but the underlying idea seems to have been that each is a fallen angel, a spark of the Divine Essence which, through the power of Satan (Pride and "Selfhood"), has been incarnated in the flesh. From this carnal prison, the Cathars asserted, we can escape only by successive stages and by recognition of the True, Divine Self. To the Cathars, Christ was, above all, the Paraclete, the Spirit of Divine Love. So, too, was God, the vengeful Jehovah being considered an aspect of Satan.

One belief for which the Cathars were continuously persecuted was their alleged refusal to recognize the crucifix; a symbol of bodily death, though the symbol of the cross with equilateral arms is found on Cathar monuments and in the Pyrenean caves where the heretics sought a last desperate refuge. On the tombs of the Bogomils, the Bulgarian and Jugo-Slavian branch of the sect, it often forms a rosette and is doubtless connected with Mithraism and Eastern solar symbolism. It is, in fact, the Cross of Light.

The denial of Christ's expiatory crucifixion was naturally accompanied by the rejection of Transubstantiation, a doctrine confirmed by the Roman Church only in the 13th century at the time of the Cathar persecutions, just as the dogma of the Virgin's Assumption has been confirmed by the Pope only in this age, when again the Church sees

itself seriously threatened.

The ceremony of the Breaking of Bread, however, formed one of the chief parts of the Cathar Service. Symbolizing, like the early Christians' love feast, the sharing of Divine Love, the Communal Meal must have been considered to exemplify the Brotherhood of Man. The Cathars' affinity to the early Christians is revealed in many ways and apparently they consciously emulated their ascetic life. For their example of austerity, purity and selflessness the Cathar elders have been praised even by their bitterest opponents, who could not but compare their lives with the corruption then rife amidst the orthodox priesthood.

The Cathars were strict vegetarians, forbidding themselves even butter, milk and eggs, though excepting fish which, being cold-blooded, were in mediæval times considered outside the normal animal order.

The Cathars followed also strict pacifism and non-violence. At his initiation, a Cathar postulant had above all to promise never to shed blood. Rather than physically defend themselves they willingly suffered torture and martyrdom and were burnt wholesale at the stake.

The Cathars have often been accused of holding antisocial doctrines. Certainly their teaching of poverty, the communal sharing of all possessions, if widely carried out would have struck a death-blow at the Church's power and wealth.

A threat to undermine society was seen also in their attitude towards marriage. Refusing to acknowledge the latter as a sacrament on account of its carnal aspect, they were accused of encouraging libertinism. This accusation, however, casts a completely false light on their motives. For, if they considered an illegitimate union of true love to be, in some cases at least, preferable to marriages contracted for mercenary and diplomatic purposes, it was a relative evaluation; they considered all physical union as radically evil, as belonging to the illusory, fleshly world. Such an interpretation provided their enemies with an excuse for attack; they were even accused of destroying the embryo in the womb as a child of Satan. Rumours of atrocities, secret rituals, etc., have always served to work up mass fanaticism, and doubtless such stories helped the firebrands who whipped up the North to a "religious crusade."

The continence preached by the Cathars and strictly practised by the elders, would, of course, if universally practised, lead finally to the extinction of the human species, a danger infinitely remote, the more so since the Cathar elders were the most tolerant of all religious leaders. Coercion being completely opposed to their views, they were almost excessively lenient to the Believers, being convinced that true conversion could come only gradually through example and the radiation of the Spirit of Love.

This leniency doubtless contributed largely to the following they won in Southern France, for the culture and enlightenment of the nobles and burghers of those parts were far in advance of the rest of Europe. The towns with their consuls played as great a part as the feudal barons, and the spirit of burgher independence fostered an attitude that instinctively opposed the hieratic authority. The poorer citizens were likewise ready to accept

teachers who practised poverty and equality, whilst the feudal landowners and chivalry eagerly followed precepts that freed them from the interference of Rome. In the Cathar doctrine of Divine Love they found confirmation of the Cult of Courtly Love which exercised such an influence on the literature of the South. Although I think it far-fetched to consider the Provençal love songs as veiled allegories of the Cathar doctrine, they must have been coloured by what was undoubtedly the most powerful spiritual influence of the time. Even if in literature the idea of a love that seeks no fleshly consummation was directly due to Arabic influence from Spain, it reflects the spirit of Sufism. This Perse-Arabic heresy leads us once more to Eastern religious concepts like Manichæism, Neo-Platonism and the Gnostic Mysteries, and takes us even to Buddhism and the Vedanta—which also seem reflected in the Cathar faith. We hear, for instance, of Cathar hermits practising what are obviously forms of yoga.

The origin and development of Catharism is a complex problem but research points to its being less a direct branch of Manichæism, with its dualistic beliefs, than a fusion of these with Gnosticism, possibly transmitted by the heretical Paulicians and influenced by the Docetists. These had a dual concept of Christ, as a teacher and as the bodily semblance of a spiritual essence, who, according to a Gospel of St. Peter, "was silent on the Cross as one who suffers no pain."

Whatever the origins of Catharism, it stresses above all the Spiritual. The portions of the Bible most acceptable to the Cathars were the Gospel of St. John and certain of the words of St. Paul.

But what was probably of most importance to the Cathars, as it is to us today, was not dogmas which inevitably lead to intolerance, bigotry and violence but the recognition of a spiritual truth underlying the varied religions. That such an attitude threatens any established orthodoxy is self-evident. By its very nature as a militant and authoritative body, the Church of Rome felt forced in 1209 to launch a crusade against "the iniquitous heresy of the Albigenses."

In justice it must be admitted that the Roman Church had tried desperately to convert the Cathars by peaceful means. Above all St. Dominic, well aware that the corrupt and worldly prelates could only meet with scorn from people accustomed to the austere and apostolic lives of the Cathars, had set an example of ascetic endurance that rivalled that of the heretic elders themselves. Nor must it be forgotten that many other Churchmen have possessed insight into that spiritual truth that underlies a variety of philosophies and religions. In all sincerity such men may have feared that Catharist tenets, undigested by the superstitious populace, might lead to dualism and a fanaticism that would fatally undermine society. All persuasive methods having failed, and political influence, moreover, coming into play, the Church resorted to force.

Inevitably the crusade became the instrument of tyranny and aggression, in which any noble motives and high ideals were soon obscured by violence, persecution and atrocities, exactly as they are by power politics today. The "religious crusade" was, to a great

extent, only a pretext for the North of France to annex Languedoc. If we condone its injustices by admitting that it resulted in the unification of France, we have logically to acknowledge as equally justifiable the methods of Hitler and Stalin. But such forcible unification threatens man's liberty of conscience, which there were men and women ready to defend to the bitter end, as there are now, though many of the Albigensian partisans were as much lacking in true religion as their orthodox opponents. The majority had joined the Cause of Freedom for reasons contaminated by the very evil which they sought to oppose.

What was the Cathar Treasure that, according even to historic documents, was rescued on the night when the citadel of Montségur fell ? Is it mere chance that legend asserts that Esclarmonde, its guardian, was changed into a dove and flew to the far mountains of Asia ? Was Montségur in the Pyrenees, really, as has been suggested, Montsalvat—the Munsalvaesche of the mediæval poet Wolfram von Eschenbach ; and could Kyot, whom he cites as the source of his tale of the Grail, have been indeed a "Provençal" ? If so, Kyot may well have been a Cathar. Or was Munsalvaesche, as Friedrich von Suhtschek asserts, but a Westernized name for Kuh-i-Sal-Chwâdcha, the Manichæan citadel on the borders of Persia and Afghanistan ? Both, as suggested in my novels and in my articles in THE ARYAN PATH of May and June 1948, may have had some connection with Montségur in the Pyrenees.

But the true Castle of the Grail lies, I believe, not here or there but everywhere, now and in all time past and all time to come ; and still for each and all of us the Priceless Jewel—Grail or *cintāmani*—waits unnoticed within our reach. Not the failure to enquire as to the significance of a ritual (though this may have been merely symbolic) was the sin of Wolfram's Parzival, but his failure to ask a simple question with human compassion: "O King, what aileth thee ?"

Amongst those who have come nearest to understanding the truth of human unity, the Cathar elders seem to have been among the foremost. If their followers often failed in living up to the spirit of Love and Freedom which they set out to defend, it is not for us to blame them. Have we in our fight against tyranny and totalitarianism proved more inviolable of spirit than they ?

Even in this hour, may we not still struggle towards a realization of Truth that can come only by Inwardness ? For how can we hope to hand on the Light to others if we have not become radiant ourselves ?

HANNAH CLOSS

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

It is of value to reaffirm ideals, to formulate demands on education and society, even when the hope of the immediate realization of the desiderata so expressed is a remote one. Such a formulation is the "Report of the Cultural Commission," prepared as a basis of discussion by the World Federalist University during its first session, held from December 18th to 22nd, 1950, at Royaumont, France, and published in *Common Cause* for March. It is remarkable for its breadth and freedom of approach.

That freedom from nationalist restriction or the imposition of dogmatism is essential to fully successful education for the mutual understanding, tolerance and friendship which transcend the barriers of nation, race and creed, and which are indispensable to lasting peace, cannot be too often proclaimed. It is, however, in its proposals for the creation of a world system of higher learning to defend university interests and the cultural rights of man that the Report makes its most constructive contribution.

These include recommendations for new Chairs in the existing Universities "oriented in the direction of a better understanding of the philosophies, ideologies, institutions, structures, and techniques of other countries and other civilizations," for a comprehensive exchange of professors and students between countries, with the necessary co-ordination of study programmes and credits and a system of "international cultural passports."

The Cultural Chamber proposed for the control of the system of higher learning on a world basis, envisaged as "an integral part of the supranational Court of Justice" seems definitely utopian for the present, but some of the practical suggestions, including work camps, etc., aiming at "the interpenetration of social strata and cultures through work, despite all differences of nationality and culture," seem feasible and definitely in the interest of a united world.

The case for international research was admirably put by Dr. Jaime Torres Bodet, Director-General of Unesco, before the meeting at Unesco House, Paris, in mid-April, to consider International Social Science Institutes and the form which these should take. Progress in science, and especially in the interrelated social sciences, depended, he pointed out, on co-operation between scientists irrespective of their background and their mutual differences, national, social or doctrinal.

Whether the decision should fall on a single International Social Science Institute, to deal with all branches of social science and recruited from all areas, or on separate institutes for the several social sciences—cultural anthropology, social psychology, sociology, political economy and political science—or on "study and application"

centres for specific human problems, the problem would remain

how, in a world rent by political conflict, could the institutions be ensured that intellectual freedom without which there can be no objective research?

Can the comparative study of social facts in different eras and climes, by any of the accepted social science disciplines, free the scientist himself, leaving humanity out of the question, from "projecting his prejudices into the domain of facts"? True, man *can*, as Dr. Bodet mentioned, "always use fresh acquisitions of knowledge to correct so-called inevitable shortcomings in his behaviour." But whether he *will* do so depends far less on the shortcomings being pointed out than on his catching the wider vision of human brotherhood and individual responsibility.

We submit that the approach of the present social sciences is not sufficiently broad-based. They are still suffering from Aristotle's dwarfing of man to the stature of "a social animal." Their perspective needs correction by the ancient concept of man as also an unfolding god. The comparative study of the great religious movements, not in their dogmatic and ritualistic development but at their source, would yield clues both to the basic unity of mankind and to the innate divinity of man. Then we should see a more constructive approach to the problems of human relations. There would be widespread inspiration in a study of the heights to which man here and there and now and then has risen, in response to the dynamic challenge of a great human need or of a grand ideal; for "nobleness enkindleth nobleness."

The thoughtful article of Fêng Yu-lan on "Chinese Philosophy and Its Possible Contribution to a Universal Philosophy," which appears in the English-language quarterly review of the Istituto Italiano per il Medio ed Estremo Oriente, *East and West*, for January, deserved wider dissemination in that medium. (It had originally been published in *Han-Hiue, Bulletin du Centre d'études sinologiques de Pékin*, Vol. II, Fasc. IV)

It was natural that, in the transition stage through which China has been passing, Chinese philosophers should have turned to the re-examination of values in the light of Western ideas and ideals, but that examination has brought, to Mr. Fêng at least, the conviction of a common background to Chinese and Western philosophies. The Platonic and Confucian traditions, affording an ontological approach to metaphysics, and the Kantian and Taoist traditions, with their epistemological approach, lead in each case to

"something" that is not the object of reason and cannot therefore be analyzed by reasoning.

The ultimate essence, he implies, must be "a characterless, featureless 'something,'" which can only be negatively defined, which is entirely in agreement with Hindu thought as well.

Chinese philosophy presents the crossing of the barrier between the known and the unknown as meaning, not the merging of the individual in the absolute reality or *nirvâna* but "that the level of human life rises up to a higher sphere on its way towards perfection." On the higher levels of attainment, the Moral and the Transcendent, the individual acts for the benefit of society and of the universe, respectively.

Chinese philosophy may be summed up as an agelong attempt to give a new meaning and a new value to everyday life.

Mr. Fêng believes that "it is only through bringing rationalism and mysticism together to the melting point that a universal philosophy worthy of the name can be created." We should prefer to say, "can be restored."